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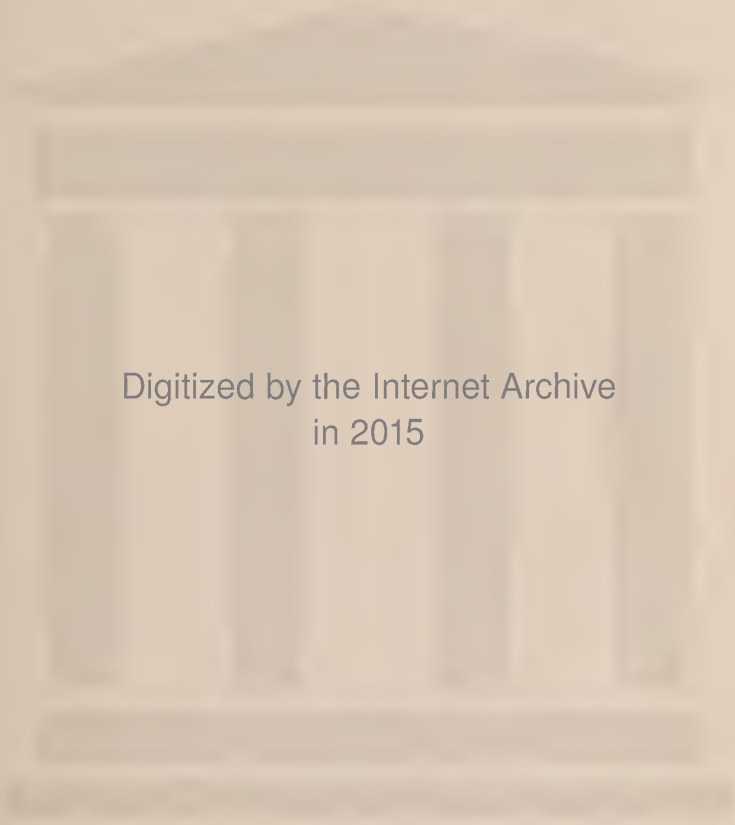

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THE

# Missionary Review of the World

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*WHILE vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.* —HON. ION KEITH FALCONER.

*ALL Oman seems to be accessible and our regret is that we are single-handed in this work. It is our purpose and plan, God willing, so supply every village in Oman with the Word of God, but we need reinforcements to assist us.*—PETER J. ZWEMER.

*I HAVE scarcely expressed in the least degree the view I have of the extremely serious character of the work here to be entered upon; and the possible—nay probable—severity of the conflict to be expected and faithfully hazarded by the Church of Christ between two such strong and ancient forces, pledged to such hereditary and deep-grounded hostility. Yet "the Lamb shall overcome them; for He is Lord of Lords."*—BISHOP FRENCH in one of his last letters from Muscat.

*MY work is study, reading, teaching and preaching to my brethren the Mohammedans. May God enlighten their hearts and send His Holy Spirit to illumine their minds that they may know God with a true knowledge and distinguish between the true and false prophets.*—KAMIL'S letter to his father.

FOUR PIONEER MISSIONARIES TO ARABIA.

THE

# MISSIONARY REVIEW OF THE WORLD.*

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## ARABIA: THE CRADLE OF ISLAM.†

BY REV. SAMUEL M. ZWEMER, F.R.G.S., BAHREIN ISLANDS.

Missionary of the Reformed (Dutch) Church in America.

Every nation has its appointed time, and when their appointed time comes they cannot keep it back an hour nor can they bring it on.—*The Koran*, vii: 31.

Ohne Prophetie wird soviel klar werden dass der talentvollste der semitischen Staemme noch nicht zu den Todten gehoert und dass er sich wieder zu fuehlen beginnt.—*Albrecht Zehm's "Arabien seit 100 Jahren."*

When the Koran and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back.—*Palgrave.*

What Jerusalem and Palestine are to Christendom, that, and vastly more, Mecca and Arabia are to the Mohammedan world, the cradle of their religion; the birthplace of their prophet; the center toward which, since long centuries, ambitions, prayers, and pilgrimages gravitate; and the great unentered stronghold of Islam. One of the old Bible lands, full of archeological and historical interest to the student, and still offering virgin soil to the explorer, the great Arabian peninsula has strangely remained for the most part a neglected land. In this all too brief study of the subject we will consider, in turn, the geography of the country, its political condition, the people, their language and religion, and lastly, missions.

I. THE GEOGRAPHY. Arabia has well-defined boundaries, except toward the north. A convenient line for the northern boundary can be drawn from the Mediterranean along the thirty-third parallel to Busrah. But it should not be forgotten that as regards nomad wanderings, physical features, and the use of language, even Bagdad and the Syrian desert are purely Arabian. The coast-line of the peninsula has all been carefully surveyed by the Anglo-Indian navy, and stretches from Suez to the Euphrates delta—four thousand miles. The greatest length of Arabia is about one thousand miles, and its mean breadth about six hundred. Its area is a little over one million square miles,

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† Mr. Zwemer is preparing a book on *Arabia*, which will probably appear in the spring of 1900. Inquiries may be sent to the EDITOR.

or about four times as large as France. Until quite recently the country was regarded as a vast expanse of sandy deserts. Recent explorations have proved this idea quite incorrect, and the large area toward the southeast now markt Roba El Khali, the empty abode, has never been explored. The following passage from Palgrave's "Central Arabia" is an excellent description of the general physical characteristics of the whole peninsula:

> The general type of Arabia is that of a central table-land surrounded by a desert ring, sandy to the southwest and east, stony to the north. This outlying circle is in its turn girt by a line of mountains low and sterile for the most, but attaining in Yemen and Oman considerable height, breadth, and fertility; while beyond these, a narrow rim of coast is bordered by the sea. The surface of the midmost table-land equals somewhat less than one-half of the entire peninsula; and its special demarcations are much affected, nay, often absolutely fixt, by the windings and inrunnings of the Nefood (sandy desert). If, to these central highlands or Nejd, taking that word in its wider sense, we add whatever spots of fertility belong to the outer circle, we shall find that Arabia contains about two-thirds of cultivated, or at least cultivateable land, with a remaining third of irreclaimable desert, chiefly on the south. (Vol. I., p, 91.)

From this description it is evident that the least attractive part of the peninsula is the coast. From the table-land of Nejd there is a regular ascent southward to the mountains of Yemen and Oman, where you reach an elevation of 6,000–10,000 feet.

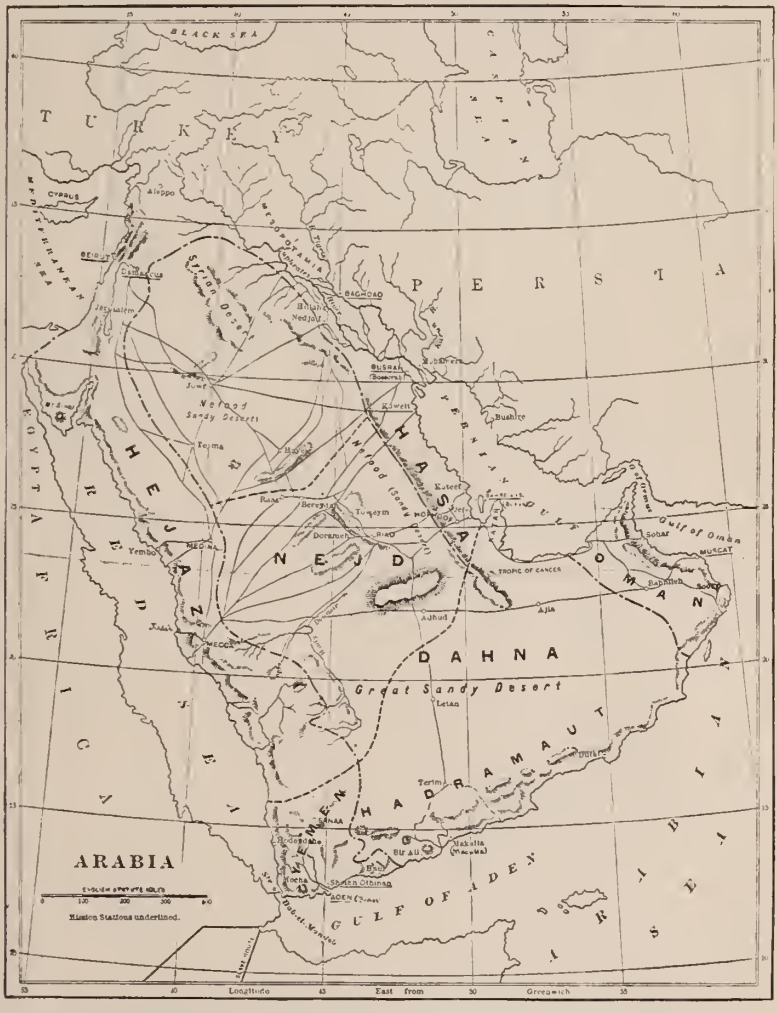
This diversity of surface causes a great diversity of climate. The conditions generally are intense heat and dryness, since the world-zone of maximum heat in July embraces the whole of the Persian Gulf and the Red Sea coast. But in the high lands the heat is tempered by winds and elevation, while on the coasts it is aggravated by the enormous evaporation of landlocked basins. Arabia north of Mecca and Bahrein, however, has a cold season of at least three months. Nejd has a salubrious climate, and in parts of Oman and Yemen the mercury even in July seldom rises above 85° F. In traveling to Sanaa, July, 1892, I past from a shade temperature at Hodeidah of 110° F. to one of 50° F. at Menakhah (7,616 ft. above sea) in two days journeys. At Sanaa there is frost for three months in the year.

Arabia has no rivers, and none of its perennial mountain streams reach the sea. The most important of the many *wadys* (see Job 6: 15-20) is the unexplored Wady er Rumma, which flows between Sirhan and Dowasir, from the Hejaz coast range right across the peninsula in a N. E. direction toward the lower Euphrates for nearly eight hundred miles, and is supposed by Glaser to be one of the Paradise rivers. (Glaser, Wetzstein, Huber, Doughty.) As regards fauna and flora Arabia so closely resembles the adjacent African mainland that

it seems an eastern extension of this continent rather than an integral part of Asia.

From the days of Mohammed the Arabs count seven provinces in their peninsula: Hejaz, Yemen, Hadramaut, Oman, Hassa, Irak, and Nejd.

Hejaz, on the western coast, is Turkish, has no well-defined limit to the interior, and is important solely because of the twin sacred




cities, Mecca and El Medina. Sandy, barren, torrid, and unhealthy on the coast; more elevated and rocky, yet equally barren inland (except at Taif), the province has scant blessings and no commerce, except in pilgrims and cholera. Mecca has a population of 45,000, more than doubled during the pilgrimage. El Medina has, perhaps, 20,000; Jiddah, 30,000; Taif, 8,000; and Yenbo, 6,000 inhabitants.

The rest of the inhabitants are mostly Bedouins, wholly hostile to Ottoman rule. The Turkish official estimate for the population of this province at three and a half millions is an exaggeration.*

Yemen, except near the coast, is fertile, well-watered, with rich pastures, magnificent scenery, flourishing towns and villages, a large agricultural population, in one word—Arabia Felix, except for an abominable and tyrannical government. Defler, the French botanist, collected six hundred species of plants in Yemen! Fully one-fifth of the entire population of Arabia dwells here, and all travelers grow eloquent over its delightful climate, surpassing verdure, and the industry of its people. The chief products are coffee, indigo, dyes, kaat (catha, *celastrus edulis*), vegetables, and fruits; there is also a large export of hides and gums. The population is estimated at two and a half million, including Sanaa, with 60,000; Aden, 30,000; Hodeidah, 20,000; and Loheia with 5,000 inhabitants. Yemen is best known of all the provinces.†

Hadramaut (Gen. 10:26) is the old undefined south-country with high terraces behind the coast. Jebel Hamra, 5,285 feet, and Jebel Dahura, 8,000 feet, are the highest peaks; the whole region has been only partially explored.‡

Makallah and Shehr on the coast, Shibam, inland, are the chief towns. Tobacco, honey, and fish are the main exports. The expedition under Hirsch discovered native coal mines and heard of lead and gold. The province is independent, possesses no political unity, and is occupied by hostile tribes, some of which are subsidized by England. The Mehri or Ehkili dialect (language?) is the modern form of Himyaritic, and is in use by some tribes; this is the only part of Arabia where a tongue other than Arabic is spoken. The population is unknown, and all estimates are a guess. Perchance the present Austrian expedition will give more detailed information of the hill tribes. Concerning the region north of Hadramaut geographers are completely ignorant and all maps blank.

Oman has a rocky coast, good harbors, a mountainous interior, abounding in water, is incredibly fertile, and has an agricultural population as well as Bedouin tribes. Museat has long been the center of trade and influence; its sultan is practically under English tutelage or protection.§ Oman is said to be rich in minerals, but awaits more careful exploration.

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* Hejaz was explored and described by Niebuhr, 1761; Burckhardt, 1814; Ruppell, 1827; Wellsted, 1831; Bruce, ——; Schimper, 1835; Fresnel, 1840; Wallin, 1845; Burton, 1853; Seetzen, 1855; Von Maltzan, 1860; Tennett, 1863; Snouck Hurgronje, 1880.

† Yemen was explored by Niebuhr, 1763; Seetzen, 1810; Cruttenden, 1836; Dr. Wolf, 1836; Owen, 1857; Botta, 1837; Passama, 1842; Arnaud, 1843; Von Maltzan, 1871; Halévy, 1870; Millengen, 1874; Manzoni, 1879; Glaser, 1880; Defler, 1888; Haig, 1889; Harris, 1892. The extreme northeast of Yemen is called Aseer, and we owe our knowledge of this region to Chedufeau, 1824; Jomard, 1839; Ehrenberg, 1824; and Tamisier, 1834.

‡ What knowledge we have is due to the bold travelers: Von Wrede ——; Künzel, 1841; Carter, 1851; Van den Berg, 1886; Bent, 1893; and Leo Hirsch, 1893.

§ The best account of this province is found in the books of the following travelers: Welsted, 1835; Whitelock, 1836; Eloy, 1843; Palgrave, 1862; Badger, 1871; Jayaker (on dialect of Oman), 1888.

Hasa is the eastern coast province; it was formerly called El Bahrein, but this name is now restricted to a group of islands. It is nominally Turkish, but its frontiers depend on the caprice or capacity of Ottoman functionaries. One of them lately styled himself mutaserrif pasha of Nejd. Pearl-fishing is carried on all along the coast, but centers in Bahrein, which is the depot for the whole region round about. Famous dates come from Hofhoof, the capital, and the country has many cold, hot, and mineral springs. Hofhoof, Kateef, Kuweit, and Menameh are the centers of trade and population.* Bahrein has a population of at least 60,000, ruled by an independent sheik, under English protection.

Irak is the Arabic name for the northern river country, south of Mesopotamia proper, and including the two Turkish vilayets, Bagdad and Busrah. Besides the capital cities of these two vilayets, the principal towns are Kerbela, Hillah, Koot, Amara, and Nasariyeh. The official estimate for the population of Irak is 1,050,000; probably correct. Outside of the towns mentioned the bulk of the population even here are wild Arabs—some nomad and others living in mat huts along the rivers. Their subjection to the Porte is purely nominal, and they are continually in rebellion. From its mouth to Bagdad the Tigris is navigable throughout the year for steamers of considerable size, and for some years past an English and a Turkish line ply between Busrah and Bagdad, developing the resources of Mesopotamia. Bagdad, with a population of 180,000, stands in direct and constant communication with Central Arabia, and possesses importance commercially and politically, owing to its situation on the water highway in a land destitute of railroads and vehicles. Busrah is the depot for the Persian gulf trade; its commerce is steadily increasing, and here, as at Bagdad, the influence of English commerce and prestige are daily becoming more evident.†

There remains the region of Nejd. In its widest sense this includes Nejd proper, Jebel Shommar, and El Jowf. Isolated from contact with foreigners, the Arabs here have preserved all the good and evil of their inheritance unadulterated. Accessible only by caravan journey, and inhabited by Arabs proud of their lineage, fanaticism is rife. Here Wahabeeism took its rise, and workt as a leaven in the body politic. Rich in pastures and flocks, Nejd is patriarchal in character and government. In the principal towns, Hail, Riad, and Boreydah, there is some learning and a flavor of Western civilization, but for the rest the hands of their clock point to the days of Job.‡

The total population of Arabia is variously estimated by different

* The best accounts of Hasa are by Sadlier, 1819; Pelly, 1865; and Palgrave, 1862.

† The authorities on Irak are: Chesney, 1850; Lady Ann Blunt, 1879; Greary, 1878; Ainsworth, 1888.

‡ We owe our chief acquaintance with this region to Sadlier, ——; Wallin, 1845; Reinaud, ——; Palgrave, 1862; Guarmani, 1864; Pelly, 1865; Jomard, ——; Doughty, 1888; Lady Blunt, 1883.

authorities: Reysheed Bey (Turkish) gives 10,752,000; Keane (1896) estimates it at 11,000,000, exclusive of Mesopotamia, *i. e.*, Bagdad and Busrah. Others give a much lower estimate. Eight millions is probably nearest the truth. Arabia has *no roads*, except in Yemen, and no railroads anywhere. Wheeled vehicles are utterly unknown, and the ship of the desert carries all traffic. A camel time-table is easily constructed by cross-reckoning on the map with a table of distances: for a caravan generally travels only eight hours a day, and three miles per hour. From Muscat to Mecca is twenty-seven days; from Busrah to Hassa, eleven. Turkish telegraph service exists between Mecca, Medina, and Jiddah, Sanaa, Hodeidah, and Taiz, and from Busrah to Bagdad. At Aden and at Fao (near Busrah), the peninsula is in touch by electric cable with the wide world.

### POLITICAL ARABIA.

II. The Political Condition.—The history of Arabia since the days of Mohammed has been one of constant warfare and bloodshed; rifles have displaced matchlocks as they did the bow, but the hand of Ishmael is the hand of Ishmael still. Politically, Arabia has never been a unit, nor is it now. Sinai and the two hundred miles of coast south of the Gulf of Akaba are Egyptian. Yemen and Hassa are nominally Turkish provinces, but their boundaries are constantly shifting and never certain. The Shareef of Mecca often dictates to the Porte, and nomads rob the Damascus pilgrim caravan unless they receive blackmail from the sultan. Even at Mecca, where no *infidel* arms have ever been drawn, intrigue, murder, and internal wars have proved Islam the religion of the sword for centuries. The Arabs of Yemen have never ceased to rebel since the victorious Turks entered Sanaa in 1873. The insurrection of 1892 was nearly a revolution.* And this year again all Yemen is in arms. It is very suggestive that in the present revolt some of the rebels make use of the English flag.

Irak alone is actually Turkish, but even in this region Arab uprisings are not infrequent. When Turkish power meets disaster in Europe the day will dawn on which Arabia will be partitioned or break up into little principalities.

Aden became English in 1839, and since then the "cinder-heap with its fortress" has grown to a tract of land two hundred miles long by forty broad, and a population of 130,000, while the influence of its just government, civilized institutions, and military prestige has been extending until they are recognized all over Yemen and Hadramaut. All the coast-tribes from Aden eastward, and from Muscat to Katar are subsidized by annual payments, or have made exclusive treaties with England. Muscat, the key to Oman, has, since the Arab incursion of 1897, and the French episode of March, 1899, practically

* Blackwood's Magazine, Feb., '93, article by Harris.

become a British protectorate. Bahrein is under English protection also; and this word "protection" in Eastern politics has about the same significance that "preemption" has to the Dakota farmer. England's settled policy in the Gulf is to shut out Russia from a Persian harbor, France from one in proximity to India, and to be sole mistress of the sea. Already she has agents and consuls everywhere; the postal system is British; the rupee has driven out the piaster and the kran; ninety-eight per cent. of the commerce is in English hands; the Persian Gulf will soon be an English lake; and when the long-talked of Euphrates Valley, or Anglo-Egyptian-Arabian railroad becomes a fact, Kuweit, with its splendid harbor, will become the ter-

A VIEW OF MECCA AND THE KAABA.

minus, while India receives its mails through the Gulf route. An intelligent study of the relation of Egypt to India and its frontier will show that there must be a method back of this aggressive policy. Mohammed Ibn Rasheed, the King Richard of Nejd, who mounted to his throne by the massacre of seventeen possible future pretenders, died in 1897, and was succeeded by his nephew, Abd el Aziz bin Mitaab. He is the most powerful potentate to-day in Arabia. His territory is bordered southward by Riadh and the Wahabee country. Northward his influence extends beyond the Nefood right away to the oases of Wady Sirhan (Long. 38° E., Lat. 31° N.), east of the Dead Sea. The inhabitants there pay him yearly tribute, and the people of Jauf also acknowledge his authority. He commands the pilgrim road from Persia, which brings him an annual revenue of twenty thousand pounds, besides the enormous influence in Mecca and Medina. His

green and purple banner is the symbol of authority and brute Bedouin justice all over this vast region. He is swift to punish transgressors; keen and cruel to avenge; but lavish in hospitality—a ruler after their own heart. Taxation is light, and service in the army is voluntary. Statesmanship has succeeded where religious fanaticism failed; for in this same region the Wahabees flourished.

Now the Wahabee movement has collapst, and their political power is forever broken, since division entered the council chambers of Riadh, and their hopes for a general *jihad* against infidels were blasted by the attitude of the Turkish rulers. In the highlands of Aared and Kasim they still claim adherents and authority. But the game is over, and the dynasty of Saood ended.

### III. THE PEOPLE, LANGUAGE, AND RELIGION.

(1) Concerning the origin of the present inhabitants of Arabia and their earliest migrations there is disagreement. But, whatever their origin, the tribes and clans have become unified into one people by the use of one language and the power of one religion. The Arabs divide the whole of mankind into two classes: 'Arab, that is themselves, and 'Ajemee, that is all other peoples. The nomads and the villagers partake of their diverse environment, but are at heart alike. Baron de Larrey, surgeon-general of the first Napoleon, wrote of them: "They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe. . . . Their physical structure in all respects is more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant; the color brown; their intelligence proportionate to their physical perfection and, without doubt, superior, other things being equal, to that of other nations."*

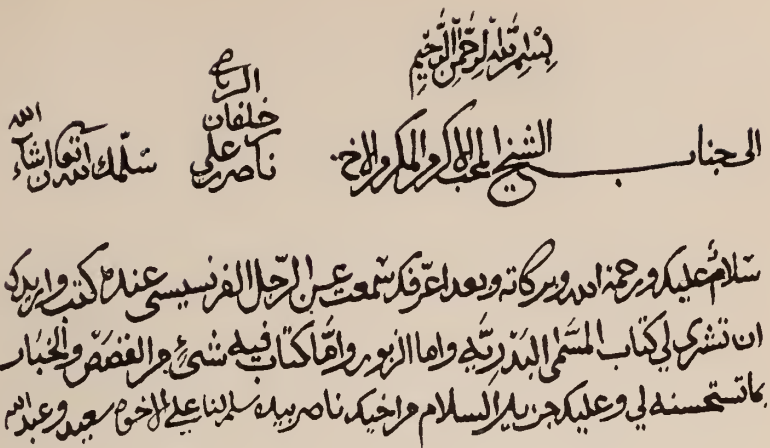
Burckhardt, than whom there is no better authority on Arabia, after acknowledging their grave, racial faults, writes: "The wandering Arabs have certainly more wit and sagacity than the people who live in towns; their heads are clear, their spirits unimpaired by debauchery, and their minds uncorrupted by slavery; and I am justified in saying that there are few nations among whom natural talents are so universally diffused as among the Bedouins."—(Notes on Bedouins and Wahabees, Vol. I., p. 184.)

The Arabs, as a race, are lively, goodnatured, polite, manly, patient, courageous, and hospitable to a fault. The Arabs are ignorant, quarrelsome,† untruthful, distrustful, sensual, proud, covetous, superstitious,

* Kitto's Cyclopedia, Art. Arabia.

† As one of their own poets has said.

> Strong-necked lion men,
> Who menace one the other in malignant hate
> Like demons of the dark,
> Feet fast-riveted in conflict.—*Zohair*, Couplet 71.




A LETTER FROM A POOR CRIPPLE IN OMAN, ASKING FOR CHRISTIAN BOOKS

dishonest, and altogether given to robbery and theft. Combine these two statements and the paradox resulting is a near approach to the Arab character. The tribes of the interior are far superior to those on the coast, and lowest in the scale are the mixed bloods, who live in the ports, adopting all the vices and none of the virtues of an incipient civilization. In addition to this distinction it is to be remembered that eastern Arabia has taken color by long contact with Persia; southern Arabia has absorbed Indian ideas: and western Arabia plainly shows the proximity of Egypt.*

(2) The Arabic language was the greatest gift of Arabia to the world, and is the proudest possession of the Arab. It is now spoken by about seventy million of the human race; its alphabet has been adopted by many peoples in Asia and Africa; it is to-day spreading all over the northern half of Central Africa, and it will yet prove, in its matchless version of the Holy Scriptures, a vehicle for everlasting truth to millions, even as it received its grammatical perfection in publishing and adorning a worldwide falsehood. Harmonious (in spite of its gutturals), fluent, logical, with wealth of synonym and of boundless vocabulary, nearly perfect in grammar, it is called by those who use it "the language of the angels." And this may be the reason why ordinary mortals, endowed with less perfect speech, find it surpassingly difficult. Wright says:

> There are few if any nations of ancient and medieval Europe which can boast of a literature like the Arabic, especially in history, geography, philosophy, and other sciences, to say nothing of poetry and the peculiar systems of theology and law which depend on the Koran.†

(3) The religion of Arabia is Islam. Except for the small colony of Sabeans on the Euphrates, and the Jews of Bagdad, Busrah,

* This is true of dress, architecture, literature, and manners.

† Comparative Gram. of Semitic Lang., Intro.

Yemen, and Western Hadramaut, all Arabia is, at least nominally, Mohammedan. We make no count of the few Europeans, Parsees, and Hindu traders of the coast towns. Some of the Bedouin tribes, particularly in south Arabia, are half-pagan in their practises, but all repeat the Moslem creed, and call themselves Moslems.

Cradled at Mecca, and fostered at Medina, the creed of Islam has had undisputed possession of the entire peninsula almost since its birth. In other lands, such as Syria and Egypt, it remained in contact with a corrupt form of Christianity or, as in India and China, in conflict with cultured paganism, and there is no doubt that in both cases there were mutual concessions and influences. But in its native Arabian soil the tree planted by the prophet has grown with wild freedom, and brought forth fruit after its kind. "By their fruits ye shall know them," is Christ's criterion in the study of comparative religions. There is no better polemic against Islam than a presentation of the present intellectual, social, and moral condition of Arabia.

Schlegel, in his "Philosophy of History," tersely characterizes Mohammedanism as "a prophet without miracles, a faith without mysteries, and a morality without love, which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality." The monotheism of Mohammed, with its heathen Kaaba and Black Stone, was a compromise; nor did it ever uproot pagan superstitions in Arabia; nay, rather it increast them. Stone and tree worship are yet common in many parts of the peninsula, even in the vicinity of Mecca. Belief in *jinns, afreets,* and ghosts of all kinds, is universal, and the last two chapters of the Koran are used to exorcise them. All Arabs believe in alchemy, astrology, necromancy, geomancy,

THE REPUTED TOMB OF EVE AT JIDDAH.

the evil-eye, and amulets. A favorite remedy for sickness is a decoction of Koran texts written in ink! The denial by Mohammed of a mediator and an atonement could not eradicate the human need for both, and, in consequence, Arabia, like other Moslem lands, has much saint-worship and even blood rites and sacrifices. Tombs of holy men are sanctuaries, and relics are "worshipt" in many places. If "idolatry is every worship that stops short of the Supreme,"* then most Moslems are idolaters. It is the irony of history, that at Medina the grave of the prophet who curst saint-worship has become a center of superstition and pilgrimage, and that at Mecca the favorite amulets in common use by women, who are taught to despise Christians, consist of old Venetian coins, with the image of St. Mark and the Savior!† No wonder that Abd El Wahaab arose in protest against such monotheism, rejected the teachings of all the four orthodox doctors, and tried to sack the Kaaba itself in his zeal for the original purity of Islam.

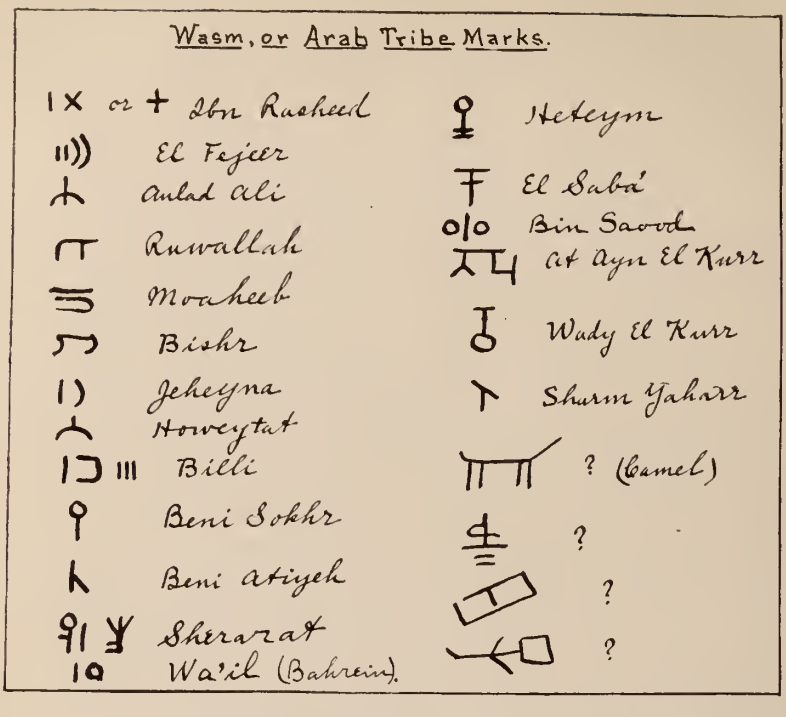
As regards morality Arabia is on a low plane, tho away from the cities family life is not so corrupt as in some other Moslem lands. More exactly stated, the condition of women among the Bedouin still partakes of the freedom and respectability which prevailed before Islam. In the use of the veil, for example, ancient patriarchal custom has proved stronger than religious legislation. It is almost unknown among the nomads, but universally worn in the towns. Slavery and concubinage exist everywhere. Polygamy and divorce are common. At Kerbela and Nejf abominable "temporary marriages" are sanctioned by Shiah doctrine, and the system is not very different from the temple prostitution of India. Mecca is the sink-hole for a Moslem world of iniquity. Even Burton testifies: "The Meccans appeared to me distinguisht, even in this foul-mouthed East, by the superior licentiousness of their language. Abuse was bad enough in the streets, but in the house it became intolerable." Travelers have lifted the veil, but it is a shame even to speak of the things done without restraint in the "holy cities" of Arabia.‡ Yet we do not wonder at it when we remember that Mohammed ascribed his own moral obliquity to divine revelation, and by so doing forever divorced religion and morality. The conscience is petrified; legality is the highest form of worship; virtue is to be like the prophet. The Arabic language has no every-day word for conscience, and the present book term used does not even occur in the Koran. I have never seen an Arab child blush.

Intellectual life has made little progress in Arabia since "the days of ignorance," when all the tribes gathered annually at Okatz to compete in poetry and eloquence. The Bedouin are all illiterate, their

* F. H. Hedge.

† Page 166, Vol. II., of "Mekka," by Hurgronje.

‡ Hauri's "Der Islam," pp. 143-148; Burton's "Pilgrimage;" Hurgronje's "Mekka," Vol. II., pp. 11, 24, 55, 107-111, etc.




only writing is to scratch their *wasms* on everything, and book-learning in the towns is comprest into the narrow mold of Koran philosophy. Schools are very few in Arabia, and even in the centers of learning, Mecca, Sanaa, Zebid, and Häil, they are of an elementary character. Doughty, who spent years among the Arabs, says they are barren of all inventive skill, ignorant of every science save that of tracking camel footprints in the desert! Kufa, which was once the Oxford of Arabia, now has one day-school with twelve pupils! Fatalism, the philosophy of the masses, has paralyzed progress. Hope perishes under the weight of this iron bondage, and authority (taking Allah for its example) clothes itself in the garb of religion to exercise on the one hand grinding oppression, and to offer lavish pardon for sufficient backsheesh, on the other. The bulk of the people are passive. Injustice is stoically accepted with the pious phrase, "This world is the kafir's paradise and the Moslem's prison-house." No man bears another's burden, and there is no public spirit. Treachery and murder are the steps to petty thrones in free Arabia, while in the Turkish provinces justice is sold to the highest bidder. Cruelty is common. Donald Mackenzie wrote recently:

While at Hodeidah I saw a most revolting sight; just outside the principal gate of the town, in a Mohammedan burial place, I found a poor old man chained, perfectly naked, exposed to the burning sun by day and dew by night, with no shed or covering of any kind; the poor

fellow was quite insane. I found, from inquiries, that this wretched man had been chained at this place for seventeen years; that he had been a powerful sheik, but a more powerful one had ruined him and chained him in the burial-ground near the highroad for caravans, and opposite his rival's house, so that every one could see the latter's power in the country. The inhuman wretch who did this farms the customs of Hodeidah from the Turkish government.

Lying is a fine art, and robbery a science. Islam has made the hospitable Arab hostile to Christians and wary of strangers.

Over all this hangs a cloak of self-righteousness and formal observances. There is no soporific like the Koran; nothing so well designed to hush all the heart's questionings as a religion that denies the need of an atonement, and promises paradise to those who accept the *creed* of eight words, no matter what their *life* may be.

There is no hope for Arabia in Islam. It has been tried for thirteen hundred years, and piteously failed. Is there no hope for the Arabs in the Gospel? Will Palgrave's prophecy prove an idle word and Mecca forever defy Christendom?

## ARABIAN MISSIONS.

IV. Missions.—Concerning Christianity in Arabia before Mohammed's religion appeared, we know: That there were Arabians present at Pentecost; that St. Paul resided for some time in the dominions of the Arabian king Aretas (Harith); and that Agbarus, so celebrated in the annals of early missions, was a prince of Edessa, while six bishops from Arabia were present at the Nicene Council.

The tribe of Ghassan was early converted to Christianity, and Yemen was noted in the third century as the mother of heresies. Frumentius introduced the Gospel into South Arabia, and built churches at Aden, Sanaa, Zaphar, and Hormuz. Ibn Khalican enumerates several Christian tribes, and all of Nejran was won for the faith. During the reign of Dhu Nowass, the Jewish king of the Himyarites, thousands suffered cruel martyrdom. Gregentius, Euthymius, Simeon Stylites, and St. Saba, are other names around which legends of early mission work in Arabia cluster. But the form of the faith was not pure enough to be permanent. It lackt spirituality, and abounded in doctrinal quibbles. In the same year in which Abraha, the Christian king of Yemen, was defeated by the idolaters of Mecca, Mohammed was born. His dying injunction was that his native country might be inhabited solely by "believers," and it was rigorously enforced in the caliphate of Omar. Even before his death the Christians of Arabia had become apostate. Wright says, "Whether any Christians were left in the peninsula at the death of Mohammed, may be reasonably doubted." This was in 632, A.D. *From that date until the day of Keith Falconer, the whole of Arabia was utterly, con-*

THE SOLDIER'S CHURCH AT ADEN.

*tinuously, and inexplicably neglected by the Church of Christ in its work of evangelization.* The false prophet has held undisputed sway in the whole peninsula.

The story of Ion Keith Falconer's life is well known. He was, in the true sense of the word, the pioneer missionary of Arabia (for the Roman Catholic mission, founded at Aden in 1840, was not intended to reach the Arabs, and even now confines its efforts to the mixt population of Steamer Point). Keith Falconer called attention to the neglected Arabs by the appeals of his lip and the sacrifice of his life. Being dead, he yet speaks to all Christendom of that vast region "shrouded in almost utter darkness," whose "millions suffer the horrors of Islam," and pleads for Arabia. The mission so nobly begun has been faithfully continued by the Free Church of Scotland, but, from lack of laborers, the work has not yet extended beyond Sheikh Othman (Aden), except indirectly through the potent influence of their medical missionaries. In addition to their hospital work, they plan to open an industrial school for Aden waifs and orphans, in the near future The Memorial Church at Steamer Point was built for their work among soldiers, and its services are in English. In 1887, Maj.-Gen. J. T. Haig, R.E., made extensive journeys in southern and eastern Arabia with a view to missionary effort. In answer to his plea, Dr. and Mrs. Harpur, of the C. M. S., came to Aden, afterward moved to Dhala, 60 miles north, and finally attempted medical work at Hodeidah. But they were soon obliged, by Ottoman opposition, to withdraw. Missionary journeys in behalf of the Jews of Yemen, were made as early as 1856, by Rev. A. Stern, and since by others, but

nothing permanent resulted, and the interior of Yemen remains unoccupied.

From Usambiro, Central Africa, Alexander M. Mackay, in August, 1888, sent forth his remarkable appeal for a mission to the Arabs of Oman.* It was the trumpet-call to duty for the aged Bishop French. After thirty-seven years of mission labor in India, he resigned his bishopric, "moved by an inexpressible desire to preach to the Arabs." He arrived at Muscat on Feb. 9th, 1891, and died on May 14th of the same year. His plans never reacht execution, and he never reacht the interior, the goal of his desires. But the few months he spent at Muscat were full of the work of faith and the patience of hope, as well as the labor of love and wonderful self-denial. Was it to shame the church that a lonely, aged man was permitted to raise the King's banner in response to Mackay's plea, and to die in doing it?

THE MISSION HOUSE AT MUSCAT.

Two attempts have been made to enter Arabia from the north one by Rev. Friedrich Grobe, of the German Lutheran Church (1893), by working independently among the Bedouin of Sinai, and another by Samuel Van Tassel, of the North Africa Mission (1890), among the Nomad tribes east of the Dead Sea. The latter mission was frustrated by the Turks. Mr. Forder, of the Christian Alliance, planned to enter by way of Damascus (1898), but met with an accident. The C. M. S. mission at Bagdad (which may, perhaps, be counted in Arabia), was

* Again and again I have heard the Arabs aver that in their country, Oman, we did not venture to introduce our religion! I have been also taunted by negroes with the remark, why come so far to ask people to change the customs of their fathers, while you neglect the Arabs? . . . This stigma must be removed. . . . The importance of Muscat as a missionary center for work among the Arabs can scarcely be overestimated. . . . In more senses than one Muscat is the key to Central Africa, . . . but the post must be held by no feeble staff. . . . These poor Arabs, whom I respect, but who have given me much trouble in years past, the best way by which we can turn the edge of their opposition, and convert their blasphemy into blessing, is to do the utmost for their salvation.—*Life of Mackay, pp.* 417-430.

establisht in 1882, by Dr. Robert Bruce, as a branch of their Persia mission, but is now separate. They have taken over Mosul from the Presbyterian Board, and are strengthening their work at Bagdad itself. The medical mission is remarkable for its success and the extent of its influence; patients come for hundreds of miles; one hundred and forty-seven major operations were performed last year.*

The Arabian mission of the Reformed Church in America (1891) occupied Busrah, Bahrein, and Muscat on the Persian Gulf.† It was at Busrah that Kamil Abd El Messiah, a Moslem convert of the Syrian mission, laid down his life in earnest witness for the truth. He was the first Mohammedan convert who preacht Christ to the Arabs of Hadramaut and East Arabia. Beyond Busrah this mission has out-stations at Nasariyeh and Amara, northward.

Bahrein was entered in 1892, and offers splendid opportunities because of the great freedom enjoyed; but the work has been retarded from lack of laborers. Muscat station owes its existence and development to the devotion of practical energy and patient endurance of Peter John Zwemer. Alone he penetrated far inland to plant the banner which fell from the dead hand of Bishop French, on the heights of Jebel Achdar. In the face of stupendous difficulties and a most trying climate, he persevered in holding the fort, while appealing in vain for the sinews of war and a comrade in arms. He translated a tract for Moslems, set it up in type, and struck off on a hand-press turned by a rescued slave lad, the first Christian leaflet ever printed in Arabia. The school for rescued slaves was the outcome of his individual effort and enterprise. Worn out by fevers and six years of toil, he went on furlough after a wearisome journey and three months in the hospital at New York, ever looking forward to recovery and to further service in Arabia with patient expectancy (so unwilling was he to lay off the harness); he fell asleep on October 18th, 1898. America has his body, but his heart is in Oman and his memory will survive longest at Muscat, where he spent his strength, but not for naught.‡

As regards the future of missions in Arabia, a glance at the table of statistics will show the utter inadequacy of present efforts. Only four points on the coast are occupied, and the whole interior is untoucht. Open doors, long neglected and closed doors, await the knock of faith. It is a serious problem, but its solution is as certain as God's promises, and will be equally glorious. In the book of God's love, also, "every nation has its appointed time, and when their appointed time comes they can not keep it back an hour." The bow of promise is already on the political horizon. God's providence has sealed the work so far attempted.

When, fifty years ago, Krapf buried his wife at Zanzibar and stood alone beside her grave he said: "Now is the time come for the evangelization of Africa from the eastern shore, for the church is ever wont to advance over the graves of her members." That omen also is fulfilling for Arabia.

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* Medical mission work last year: Out-patients, 6,033 (new, 2,469); visits in patients' homes, 620; number of in-patients, 161 (150 Moslems). There is also a book shop for sale of religious literature and Bibles. There are boys' and girls' schools, but the government does not allow *any* Moslem pupils; hence the value of the medical mission as the *only* available means of reaching Moslems.

† An account of the difficulties and the encouragements of their work appeared in THE REVIEW for October, 1897.

‡ Still another has since laid down his life for Arabia at Muscat. Geo. E. Stone, who went out to the field last autumn, had only just taken up the work which Peter Zwemer had laid down, when he, too, was called to rest from his labors.

| STATISTICS FOR 1898. Missionary Societies. | No. of Missionaries. Ordained. | Medical. | Women. | Total. | Stations. | Out-Stations. | Native Helpers. | Dispensaries. | Patients. | Scripture Circulation. | Schools. | Pupils. | Native Communicants. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Church Missionary Society, Bagdad, 1882 | 1 | 2 | 3 | 5 | 1 | 1 | 5 | 1 | 6,033 | (?) | 2 | 88 | 32 |
| Keith Falconer Miss. (F. C. S.) Aden, 1887 | 2 | 2 | — | 2 | 1 | 4 | 3 | 1 | 17,866 | —— | 1 | 5 | 2 |
| Arabian Mission (R. C. A.), 1889, Busrah, Bahrein, Muscat | 3 | 3 | 3 | 8 | 3 | 2 | 11 | 2 | * 4,458 | 2,010 | 1 | 18 | (?) |
| B. & F. Bible Soc. { Bagdad | — | — | — | — | 2 | — | 6 | — | —— | 2,457 | — | —— | |
| B. & F. Bible Soc. { Aden | | | | | | | | | | 650 | | | |
| Totals | 6 | 7 | 6 | 15 | 7 | 7 | 25 | 4 | 28,357 | (?) | 4 | 138 | (?) |

* Only one medical missionary at work.

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FOUR FLAGS THAT RULE
ARABIA
The white and red banner of the Wahabees
The green and purple flag of the Nejd**
Psalm LX:IV.
* Inscription signifies "There is no God but Allah"
** Inscription signifies "Victory is of God and success is near"
Ottoman Flag
British Flag

# MEDICAL MISSIONS: SAMUEL FISK GREEN, M.D.—II.

EDITOR-IN-CHIEF.

In a previous article the earlier years of Dr. Green and the period of preparation for his life-work have been outlined, with the entrance upon his medical mission career, up to 1851. Our space allows only a record of the main features of the remaining years of his later eventful and useful life.

In 1852, Dr. Evarts sharing the teaching, he was able to meet the demand for practice at the homes of patients more than before. He studied the people, and avoided no labor that would make him a wiser and abler helper of their needs. Finding secret vice prevalent, he prepared a tract at once to meet it.

In 1854–5 cholera visited Ceylon. The people availed themselves of "leg-bail." A day of fasting was kept by all the missions in December. In the Jaffna district alone there were reported for the year 8,000 cases, besides 2,500 of smallpox. But Dr. Green, tho never strong himself, was ever ready to help others. The members of the mission had been spared hitherto, but in February, 1854, Rev. Daniel Poor died, and a few days later Dr. Green himself was violently prostrated. Intense anxiety prevailed lest this useful and lovable man should be also taken away, and there was corresponding praise when he was restored. He had, as he said, taken "medicine enough for a horse," and he felt his recovery to be like rising from the dead, for he had had not a little apprehension of a fatal termination.

When the old constable of Manepy died, Dr. Green sadly noted that years ago he had been the subject of the Spirit's strivings, but had gone, "trusting in ashes and the grip of a cow's tail." "Of course," he adds, "such a trust seems ridiculous; but is it not as good as the trust in one's own morality?"

In September, 1856, he noticed a symptom of pectoral weakness, if not disease, in himself. He was at the time bearing heavy burdens of work. During six months, 1,032 patients had been registered, and his literary work was vigorously prosecuted. With aid from his munshi and Rev. Mr. Webb, of the Madura mission, he completed vocabularies for chemistry and natural philosophy, revised his work on obstetrics, etc.

When, in 1857, his ten years of service were completed, it seemed to him his duty to take a respite from labor, and he left Ceylon October 5th, ten years to a day from the date of his setting foot on the island. Few men ever wrought such results in a decade of years. He had so mastered the hard tongue that he could preach in it directly from his English manuscript. He had publisht tracts, laid the basis of a Tamil medical literature, publisht two important works —translations from Cutter and Maunsell. He had been connected with the treatment of over 20,000 patients, to whom, and as many

more of their attendants, he had made known the Gospel remedies for soul-sickness. Twenty young men he had qualified for medicine and surgery, and some of them were teaching others.

*En route* to America, he visited Edinburgh by invitation of the Medical Missionary Society, and drew up an outline of his views on medical missions, which is one of the best pleas for the combination of the healing art with Gospel work. He also attended various anniversaries in London, and visited other cities. The winter of 1858–9 he spent in New York, busy in his Master's work even when resting from his Ceylon toils.

Various matters kept him in America until May, 1862, when he again set sail. He had been transferred by his own consent to the *Madura* mission, Dr. Ward being appointed in his stead to Jaffna; but as Dr. Ward died on the voyage to Madras, in 1860, Dr. Green, at his own request, was reappointed to his former field.

One thing which made his visit to America memorable was the finding of a wife—verily a good thing and a favor from the Lord. On May 22d, at a farewell missionary meeting in Worcester, he was married to Miss Margaret Phelps Williams, who proved in every way worthy of her noble husband.

### RETURN TO CEYLON AND A DIVINE DELIVERANCE.

In October, 1862, he, with his wife, was welcomed with enthusiasm in Manepy, his designated station, gladly resuming his manifold activities as medical teacher and practitioner, evangelist, and expositor, translator, editor, and everybody's counselor and friend.

Soon after his return, he and his wife had a narrow escape, which seemed little short of a miracle. Awakened at a critical moment, interpreting a slight noise as a danger signal, he hastened to seek the cause, and in returning for a key found himself in the *only place of safety* in the midst of a crash of his dwelling, and his wife, without a change of position, was lying *exactly so* that the falling weight *had lodged without crushing her.*

This is so remarkable that it is given in his own words:

> I heard on waking the sound of mortar shelling off and dropping from the wall, and with this occasional sounds as of snapping and cracking. I rose to look out into the south veranda, as for several years the posts of it had stood leaning outward, and I had apprehensions lest it should fall. The rain had been persistent for about nine days, and the heavily-tiled roof was thoroughly soakt, so that the tiles were heavier than usual. I went through the east veranda, designing to go through the study to see about the one on the south. Finding the door leading from the study to it lockt, I was about to return for the key. While in the doorway, under shelter of the thick wall, the stone supporting the timber which ran along the top of the south veranda posts, fell from the corner of the study wall, and let the weight of the roof on to the post next it, which lurcht away, and then the next,

and so on. These not only carried away the veranda roof, but dragged off the main roof also, in an instant uncovering entirely our bedroom and the study and half the south veranda, and letting down upon us an avalanche of timber, tiles, and mortar. For a moment I was mentally stunned by the crash, but recovering immediately, I called to Margaret, who was still in bed. I was glad, indeed, to hear her voice from under the wreck, sounding as calm as ever. The dragging of the posts to the southward drew the weight just past her, so that it fell without injuring her; but where I was lying a half minute previous the tiles fell in in great quantity, the heavy chunks of masonry from the roof, and the ends of the rafters resting on what would have been the place of my mangled body. A step this way or that would have been death to either of us. A stick rested hard upon Margaret's head, which we got off (help being summoned immediately, and the day having dawned and the rain having just ceast), then one which prest on the shoulders, then one on the right leg. Not a drop of blood was lost; not a wound or a fracture. Literally she came within an inch of death, and I within a second of it.

Soon after his return to Jaffna, he was askt to take the superintendence of the hospital connected with the "Friend in Need Society," and with the approval of the mission he consented to make a trial of it for three months. He at once reorganized the work for greater efficiency and economy. Some idea of the surgery made necessary may be seen from one record of August 7th, 1863.

Two Chank gatherers severely bitten by a huge shark. One has four bad, deep, large bites in his right thigh, and the other his right thigh bitten off, leaving as stump the upper third. We sawed off a bit of the bone which projected about three inches. Performed Simm's operation on an unhappy woman, and tapped a Moorman, making out a pretty good clinic for the thirteen students and three doctors present.

Here, besides all his other work, some 8,000 patients were annually treated, the worst cases being attended to by himself, and all under his oversight. After three months' trial, he concluded God was opening before him this new and effectual door of service, and he continued as its superintendent.

Dr. Green warned the natives not to confound *civilization* and *Christianity*, as tho changes in dress and diet and dwelling could be substituted for change of heart and life. Many who may be denationalized may still not be Christianized; better Christian Hindus than Hindus Europeanized.

### HINDU ABOMINATIONS.

Meanwhile he rejoiced that light so increast in Jaffna that the head place of Siva was seen to be a den of infamy, and even the heathen began to demand reforms. All the Brahmans about that shrine were reported licentious and the temple was but partner to the brothel.

He wrote of the Hindu religion:

It is dovetailed into the whole social system. Astrologers must fix the day to build a house, and the propitious time for the thatching must come before the first leaf is tied on. In Batticotta women will, but men

will not, kill a centipede; for once a woman tried to poison her husband by soup, but a centipede falling into it stopt his eating it, and so defeated her malice and saved his life.

What can be viler than the revered, sacred books! He who would faithfully translate Koo-rul into English would become infamously famous; and sensual corruption pervades the very sanctum of idolatry. When heathenism sinks the Brahmans will sink with it, from deities to men.

Dr. Green compares Indian false religion to a huge banyan with ten thousand branches, far-reaching and rooting themselves anew in every direction, and the missionary force that is sent forth to fell it, he likens to a few puny white boys with plaything hatchets! Of the Hindu religion, he says with brief but awfully pregnant words:

> It is, perhaps, unsurpast in the absurdities of its ceremonies, in the vileness of its orgies, in the number and extent of its ramifications, in its power to blind the mind and defile the conscience, and in the tenacity of its hold upon successive generations. . . . Probably no missionary ever lived among the heathen long enough to discover even the greater part of their abominations; much is visible and more is inferred from circumstances. Enough, however, is open and common, to enable one in a short time to see that their condition has never been painted in too dark colors. The more it is observed and studied, the more is the need of the Gospel remedy emphasized.

Caste, of course, Dr. Green saw to be the great evil in the way of the triumph of Christ in India. It is, as Dr. Lindsay has said, "a cellular structure of society where the cells do not communicate."

> It forbids association of class with class, and is far more exclusive than the barriers which forbade the Jews to have dealings with the Samaritans. Caste is worth more than education or property to the Hindu, and its loss is next to that of life as a calamity. It is, said Dr. Green, "a great mountain in the path of progress; human strength can never remove it. Perhaps we may *tunnel* it; but, oh, that the Lord would come down that it might flow down at His presence and become a plain."

During a deputation's visit, and while they were about to ordain and install the first native pastor, the mission adopted, as part of the church covenant, a solemn renunciation of caste. Within a month there were nearly one hundred signatures to the anti-caste pledge; and Dr. Green's personal influence over his medical class led the members not only to Christ, but into His church at cost of everything.

During the ravages of cholera in 1866–7, this man of God found his hands full; but he assiduously applied himself both to body and soul ministries. Health handbills were issued, and tracts on cholera, and the commissioners of government publicly commended his tireless endeavors to abate the scourge. But he never lost sight of his greater work to save souls from that second death, beyond which is no life.

In the summer of 1868, he summed up the results of his labor, since his return in 1862. He had led a class through two-thirds of their remaining course of medical study in English, graduating eight physicians; and carried as many more through their whole course in the vernacular: he had trained three dispensers wholly in Tamil, and

three more partially. He had made out six vocabularies, and completed four others; carried one large volume through the press, and prepared another; secured three volumes in manuscript, soon to be printed, and five more in crude stage, besides all his guidance of work which others had done.

Before the close of this missionary year he was compelled to resign his hospital superintendency, and in face of all pressure to remain, his resignation was final. The term of service begun for three months as an experiment had continued to twenty-two times that period.

In the spring of 1869, Dr. Green was busy on the revision of the *Physician's Vade Mecum*, a duodecimo of 791 pages. It was the hardest revision work he ever undertook, the "translation was bad, and the subject obstinate," and not until fifteen months later was the work completed. His health was very frail, and disease often showed its threatening symptoms; but the impossibility of creating a pure literature for the Tamils without Western aid kept him at work, and he had already come to be lookt on as a leader in the creation of science in the Tamil tongue. The whole list of his works, printed in Tamil, amounted to nearly 4,500 octavo pages.

The place which *medical literature* can fill in missions Dr. Green both testified and tested. For instance, he says of the use of certain cuts in Dr. Smith's anatomical atlas, in connection with the work he was issuing on anatomy.

> I regard a volume of this kind as most distinctively aggressive on Hinduism. There is a radical antagonism between the truths it will spread and the prevalent ideas here concerning the body. It should be shown that the body is the Lord's wondrous mechanism, and not the lodgment of divers gods, nor its various parts controlled by the constellations. With plenty and good illustrations the book will be doubly useful. It will be as different from a non-illustrated volume as daylight from dawn. These will advance one item at least of missionary work far toward that desired state in which "the light of the sun shall be as the light of seven days."

We have given unusual space to the outlines of this life, because, as a prominent authority on medical missions in Edinburgh wrote of him: "No (then) living missionary had had such lengthened experience, or done so much to extend the benefits of European skill, by translating and publishing a comprehensive medical and surgical literature in the South India vernacular, and by training native medical evangelists." This high encomium still remains an undisputed tribute to his character, attainments, achievements, and general worth.

His incidental labors are not easily tabulated. Thousands heard the Gospel at his lips, who perhaps had never before heard it and never heard it again. Yet who shall tell the outcome! He found at the seaside, and by seeming accident, a blind woman who recognized the missionary doctor by his voice, and told him that, fifteen years before, she had fever and was healed at his dispensary, and that he told her

about Jesus Christ; and she added, "I have prayed to Him ever since, and have not worshipt idols."

As another ten years, since his resumption of work in Ceylon approacht its completion, the return of this distinguisht man to America seemed inevitable. During his two terms of service sixty-four had been trained in medicine (whereas only seven or eight had been before his advent in Ceylon), and over half these sixty-four in the vernacular; and a class of twenty were well started before he left. He had produced eight larger works, besides the smaller, and four were yet in manuscript. His graduates were filling important positions, "studding the province," and the hospital he had conducted for five years and a half was now manned by them, and had more patients than all the hospitals in the other provinces.

In September, 1873, Dr. Green and his wife and children reacht the family home at Worcester, and found that the Hon. Andrew H. Green, whose fine country-seat Green Hill is, had enlarged the ancestral mansion, so that there were now separate and ample apartments for the "new arrivals." Here Dr. Green was to spend the well-earned rest of his later days, and from this home he was to pass to the "house of many mansions."

During these closing years Dr. Green did not cease to be a missionary. Ill-health and absence from the field did not hinder all the service he could render. Translations and new compositions, correspondence, conversation, public addresses, and the constant persuasive fragrance of his personality, kept up the "apostolic succession" of holy labor.

His letters were very numerous and singularly helpful, with a strange fitness to the party they addrest and the circumstances. We have seen few specimens of so voluminous a correspondence from which such epigrams could be selected. Take this for an example:

> Perseverance is a virtue; its extreme is persistency; its excess is pertinacity. All the virtues exist *within* the circle of love. Each is a sturdy spoke in the wheel of life. If any one juts beyond the tire, its vicious length jars and jounces along to discomfort and danger.
>
> Again; The Trinity of God exists also in His power, His wisdom, and His love. The first characterizes His volume of nature, the second His volume of providence, the third His volume of grace, altho in each all three of these qualities are clearly seen. Each of us has as much of God as He wills to have. Whoever will have the love of God, has all three. Whoever will have but the power will lack the other two. How terrible at the instant of disembodiment, to feel but the grace of power clincht into every crevice of one's being! How blessed to feel the enfolding of love, and to know it enwraps one forever!
>
> —Order is the balance-wheel of business, and punctuality is the pivot of order. If God has given us all our time, first for Himself, second for our soul, and third for other things, what shall we say to Him if we use it mainly for the tertiaries?

To Dr. Green there were born four children between 1864 and 1871—three daughters and a son. While zealous for God's world-wide field, he did not forget these "olive plants" at home, but took untir-

ing interest in their training, books and the world of nature, fauna and flora, with microscope and lancet, and above all the Bible, being his helpers; and with rare fidelity to God's ideal, he put first what belongs first, not the mental or physical, but the moral and spiritual.

Home rest brought recuperation, but slowly. He hoped to return to work and said, "Altho powerfully weak, we multiply half strength

DISPENSARY AT KORADIVE, CEYLON, BUILT IN MEMORY OF DR. GREEN.

by tenfold demand, and get the result of fivefold usefulness," a good specimen of his spiritual mathematics.

In 1880, he took whooping-cough from his own children, and it probably gave strength to the constitutional malady long preying on his health; and at noonday of May 28, 1884, with his Christian hope at its meridian, he past into the life that knows no end. His last words were a benediction, and his last legacy a self-oblivious decree:

> I wish that my funeral may be conducted as inexpensively as may consist with decency and order. Let the exercises be simply to edification; and of the dead speak neither blame or praise.
>
> Should I ever have a gravestone, let it be plain and simple, and bear the following inscription, viz: (The last date was left blank, but is supplied to make the inscription complete.)

SAMUEL FISK GREEN,

1822–1884,

MEDICAL EVANGELIST TO THE TAMILS.

JESUS MY ALL.

# CONVERSION OF THE NESTORIANS OF PERSIA TO THE RUSSIAN CHURCH.

BY REV. SAMUEL G. WILSON, M.A., TABRIZ, PERSIA.
Missionary of the Presbyterian Church (North).

The Nestorians of Urumia have long had presented to them a choice of Protestantism or Catholicism. The American Mission and the French Lazarist Mission, besides direct missionary work, have done much to protect them from oppression, and relieve them in famine and other distresses. Yet the Nestorians have not been content. Partly as a pretext for religious mendicancy, partly with the idea of increasing the number of salaries and the outlay of foreign money, and also to procure protection from landlords and officials, representatives of the Nestorians have besought the help of Lutherans in Germany and Sweden, of Baptists and Methodists in America, and especially of the Anglican communion. The Rev. Dr. Baldwin, secretary of the Methodist Board, writes: "I have received applications from Armenians, Syrians, and Persians, who have desired to institute Methodist churches in their respective countries, saying that their consciences could not be satisfied with anything else, and tho they represented themselves as crying for Methodism more piteously than children ever cried for Castoria, I turned a deaf ear to their supplications." Several independent agencies, for the benefit of Nestorians, have been started from Germany and England during past years, but the strongest pleas have always been made to the Church of England.

As early as 1838 Patriarch Mar Shimun and other Nestorian bishops and clergy plead for a mission from the Church of England, and Dr. Badger and Mr. Fletcher were sent for one year. From that time onward occasional appeals were made for English help. In 1868 a formal petition was made chiefly from Nestorians of the plain of Urumia to the archbishop of Canterbury. The death of the latter put a stop to the project of a mission at that time, but in 1880 Mr. Wahl was sent by his successor, and in 1886 the mission was largely reenforced and regularly establisht. It has since been prosecuted with vigor, aiming to oppose Roman Catholicism on the one hand, and Evangelical Protestantism on the other. Their purpose was to bring the Nestorians "to accept the truth as enshrined in the ecumenical councils." During these thirteen years the Anglican mission has undoubtedly had considerable influence in weaning the Nestorians from their ancestral faith, and preparing them to accept Greco-Russian orthodoxy. It, however, could not fully satisfy the mercenary spirit of the people, nor give them the expected degree of civil pro-

tection any more than the American or French Catholic mission had been able to do.

The *rayats* still continued to suffer oppression, the officials still fleeced unfortunate litigants. The massacres of Armenians in Turkey and of the Nestorian Bishop, Mar Goriel, and his company of priests and deacons; the driving out of thousands of them from the mountains, greatly increast the feeling of insecurity of life and property. Finally the threatening attitude of the Mohammedan population, and fear of the repetition of the Geogtapa outrages, created such a panic among the people that they determined to seek the powerful aid of Russia. This is not the first time such aid has been sought. Bishops and itinerant priests have formally implored the czar's protection for their race by petitions and personal interviews. A Russian mission has often been expected, and a man of the past generation told Mr. Shedd that he remembered hearing it said, when he was a boy, that the Russians were coming before Christmas.

In the present instance, under the leadership of the Matran Mar Yonan, the only surviving Nestorian bishop in Persia, and of Mirza Joseph Khan Arsenius, who is known in America, an extensive petition was signed and carried to St. Petersburg. In response, a committee of investigation was sent to Urumia. It consisted of two priests of the Russian church, one a real Russian, and the other a converted Nestorian colonist. They arrived on May 25, 1897. They were welcomed with boundless enthusiasm by thousands of the Nestorians, who thronged the road as they entered the plain of Urumia. Persuaded that their day of oppression was over, they received them as their deliverers, with songs and dances.* They had a triumphal procession through the Nazhi district, their propaganda being assisted in every way by the bishop and clergy. Events in Tabriz, too, helpt the propaganda. A Mohammedan mob was threatening the Armenian community of Tabriz, who were protected efficiently and energetically by the Russian consul, Mr. Petroff. The mustering of several regiments of Cossacks on the border at Julfa, to enforce quiet in Tabriz, gave a basis to all the wild rumors of Russian occupation and military protection. Certainly, many thought, Our time of deliverance from centuries of oppression is nigh. Others, who were desirous to resist the new propaganda, were threatened with the anger of the new master if they did not accept his religion. Going from village to village, the delegation of missionaries planted before each a holy icon as their standard, and invited, cajoled, or threatened, as the case required. As a result, from 10,000 to 15,000 persons signed the petition.

* Compare Dr. Perkins' account of his arrival in 1835. "We were welcomed with the strongest expressions of joy by all classes of that people, and with at least a high degree of satisfaction by the Mohammedan population. The Nestorians, in some villages, marcht out in masses to meet us, with their rude trumpets and drums, to express their gladness on the occasion."—*Missionary Life in Persia*, p. 42.

The petition is dated Superghan, Urumia, and begins,

"In the name of the Father, and Son, and Holy Spirit. By the grace of the Life-giving Holy Spirit, we, the Syrio-Chaldean people, followers of Nestorius, determine to unite again with the Greco-Russian, one, true, holy, Catholic, Apostolic Church, to unite free from deceit or insincerity, in truth and with a right heart, according to the words of our Great Chief Shepherd, the Lord Jesus Christ, that 'there shall be one flock and one shepherd.' Our fathers and ancestors, 14 centuries ago, were separated from the unity of the church, but hereafter let this division and separation not be between our Nestorians and the Orthodox."

Then in 7 long paragraphs the signers declare that they receive and believe the teachings and decrees of the fourth General Council, and the letters of Cyril of Alexandria, the 7 General and 9 local Councils, and all the doctrines regarding the person of Christ, Mary, the Mother of God, the 7 Sacraments, and other points which may have been in dispute. After a final asservation that their words are true and sincere, the petition ends, "May the Almighty Lord God bless the union of the Syrio-Chaldean people with the Orthodox Church."

At that time signers to this petition were sought chiefly in the Nazhi district of Urumia, and there practically all the old Nestorians, including their clergy, and the adherents of this Anglican mission, most of the Roman Catholics (called Chaldeans), at least a third of the Protestants, and some Armenians of that district besought the holy synod to receive them to the Orthodox fold.

Without waiting to canvass further, the delegation returned to Russia to report, accompanied by Mar Yonan, priests and deacons, and some secular representatives of the petitioners. After their departure there was a considerable period of suspense, in which some of the converts returned to their former confessions, and those who had hastily begun to maintain an independent attitude toward their Mohammedan neighbors lived in fear and trembling.

On the report of the delegation arrangements were completed, and on March 25th, O. S. (April 6), an extraordinary session of holy synod was constituted in St. Petersburg. Mar Yonan, as a candidate for admission to the bosom of the Orthodox Church, was placed before the door, as if a humble supplicant knocking at the door. The secretary of the holy synod gave information of this, and to the question of the primate, the metropolitan of St. Petersburg, the members of the synod gave unanimous consent that the supplicant should be admitted. They brought him and placed him where candidates for the Episcopacy are accustomed to stand. Then they had the creed read in the ancient Syriac language, after which his leader Abbott Theophylact read the same in the Slavonic, and Mar Yonan signed it, renouncing, once for all, all Nestorian doctrines. Then the primate askt, "Do you receive Bishop Yonan to the communion of the

Orthodox Church?" Ivanik, metropolitan of Kiev answered, "According to the 95th canon of the 6th general council, I regard it as proper that Bishop Yonan and those with him be received, retaining also their ranks." The rest of the members having signified consent, Bishop Yonan, having kist the cross that was upon the altar, came forth, and by this the reception was finisht regularly, tho the formal and public ceremony remained to the following day.

On that day a great concourse gathered in the chapel of the Alexandro-Nevski monastery to witness the unique ceremony. Besides Bishop Yonan there were received at the same time a monk, two priests, and a deacon. They were publicly catechized according to the rites used in receiving heretics (see Rites and Customs of the Greco-Russian Church, Romanoff, p. 305), the metropolitans of St. Petersburg, Moscow, and Kiev were attended by innumerable ecclesiasties, and after again calling on the candidates to renounce all the errors and heresies of Nestorianism, they partook of the Mass. A magnificent feast was then served in the monastery, at which many high dignitaries partook, and at the same time a telegram of congratulation was read from his Majesty, the Czar, in which he besought the blessing of the newly received bishop. (See "The Ararat" of Etchmiddzin.)

The establishment of a mission in Urumia was decided upon. A corps of missionaries was sent out. These were a monastic priest, Theophalact, a monastic deacon, and a married priest, Victor Michsalovitch, and his wife. On their way to Persia a considerable stay was made in Tiflis, and from 800 to 1,500 of the Nestorian colony, which resides there, were received by Bishop Flavian, exarch of Georgia. On their arrival in Tabriz they were met outside of the city by all the Russian subjects. The consul-general, who entertained them, gave a reception to the governor-general, the Amir-i-Nizam, in their honor, and the governor in turn invited them to dine with him, and gave them orders favorable to the propaganda, and authorizing it from the side of the Persian government.

On their return to Urumia their reception was not as demonstrative as they had received the first time, partly on account of a delay in a telegram, announcing their coming, and partly from fear of the resentment of the Mohammedans. There was less haste to enroll, and some of the former signers wisht to withdraw, but the requisite amount of pressure and threatening generally brought them to terms. Hesitation usually yielded to the various motives of gain, fear, family ties, etc., and in the course of a slow itinerary, from one district to another, and from one village to another, they have received to membership nearly all the old Nestorians, a large proportion of the Catholics (Chaldeans), a fifth or fourth of the Protestants, and a considerable number of the Armenians, especially in villages where they

are mixt with Nestorians. The total number must now exceed 20,000.

In each village the church building was taken possession of, reconsecrated, and some icons and emblems of the Russian faith placed in it. In a few places, as at Geogtapa and Viseerabad, the old priest and many of his flock opposed the propaganda. There the churches were forcibly taken possession of. At Geogtapa the leaders of the village sent word that they did not wish to receive Orthodoxy. The missionaries came, however, and a few accepted the new confession. Then the missionaries proceeded to the church, and, finding the door lockt, broke it open, entered, and reconsecrated it and enrolled many more whom this display of force persuaded to pass over to the side which had the strongest backing. The old priest appealed to the crown prince, who is acting governor-general of Azerbijan, but without result.

There seemed to be some thought of taking exclusive possession of the cemeteries, which, until now, have been the common burial-ground of all Christians. If, in any case, the cemetery was the property of the old church, this would doubtless be legitimate, tho a departure from the courtesy of the past; but in the villages I believe the cemeteries are the gift of the landlords for the common use of his *rayats*, so that any effort in this line will probably not be seriously made. Several attempts made to prevent Protestants from interring in the common cemeteries were doubtless without the knowledge of the Russian chief of the mission. It is stated that they plan to buy a large plot near the city of Urumia, and build a cathedral and school. In May, 1899, they, accompanied by many followers, made an extended visit to Tabriz, seeking the pressure of the Russian consul for the redress of grievances and relief from oppressions.

### THE CEREMONIES OF ADMISSION.

The reception of the Nestorians to the Orthodox fold, is done in the way usual for admitting converts from other Christian churches, by a renunciation of errors, a confession of the Greco-Russian faith, and unction with holy oil. A confession of faith and form for the acceptation of members has been publisht in Syriac, so that the people may know what is required of them. If there is mental reservation or deceit in the minds of the new converts in accepting the terms, there is certainly no efforts to smooth the intellectual path, or make the terms easy for the candidate. There is no compromise. There must be unconditional surrender to the Orthodox Church. The form used in the admission of the Princess Dagmar of Denmark to the Greco-Russian Church, on the occasion of her marriage to the czariwitch, which is found in p. 305 of Romanoff Rites and Customs, etc., is the same as that used for the Nestorians, with variations to suit the

doctrines and errors of the latter, as distinguisht from the Lutheran Church.

"Wilt thou renounce the errors of the Nestorian Church and its falsities?" "I will." "Do you sincerely and with thy whole heart, renounce the errors of Nestorius, and all convocations, traditions, and statutes, and all Nestorian teachers and their teachings, which are contrary to the Holy Eastern Orthodox Church, and dost thou reject them?" "I renounce and reject them."

"Dost thou reject Nestorius, Theodoret, and Theodorus, etc., and condemn them to anathema?" "I do." *

Then the convert is specially called upon to accept Mary as the theotokos, the Mother of God, and to pronounce accursed whoever reject this doctrine, to confess that in Christ there are two natures, God and man in one person, not two persons. Consent is required to the short creed, the ten articles of religion, including the ordinances of the seven General Councils, and traditions and canons of the Greco-Russian Church, the seven sacraments, transubstantiation, the invocation and intercession of saints, and veneration of relics and pictures. After this confession, absolution is given.

The convert is not rebaptized, but receives the sacrament of unction, which corresponds to confirmation. The holy oil used on this occasion is a pure vegetable oil, mixed with various spices, myrrh, mastic, incense, etc., and a particle of a relic. It is prepared only by the metropolitans, and is boiled in the chapel attached to the synod, and in the presence of other ecclesiastics. The priest dips a feather or a splinter in this holy oil, and makes the sign of the cross on the forehead, eyes, nostrils, lips, ears, breast, hands, and feet, at each time repeating the words, "The seal of the gift of the Holy Ghost." He then wipes the places with a sponge dipt in warm water, saying, "Thou art justified, thou are sanctified, thou art purified by the name of our Lord Jesus Christ, and by God's Holy Spirit, and thou art anointed with oil in the name of the Father, and of the Son, and of the Holy Ghost, now, henceforth, and forever, Amen." The oil is supposed to convey the grace of the Holy Spirit, and to enable the recipient to continue the true Christian life.

When the name borne by the convert is that of Nestorius, or any name of a heretic, or any Turkish or foreign name not found in the Russian calendar of saints, it is changed for a new name, as for example, Rahana to Abraham, Baba to Alexander.

If we look at the motives which prompt the Nestorians of Persia to forsake *en masse* the faith of their fathers, we find unanimous consent to the assertion that the motives are wholly worldly. I askt one of the prominent converts, "What is the reason you joined the

* One convert, in answer to this question, began to curse and revile Nestorius, and to compare him to the animals and consign him to the lower regions. He was told not to interpret so literally.

Russians?" "For civil protection." "What proportion of the converts changed their religion from conviction?" "None of them." Bishop Yonan is reported to have examined the creeds and declared that he found practically no difference. Most would be ready to accept the principle enunciated to Mr. Shedd by a priest, that "he would accept whatever church wielded the biggest club," *i. e.*, against the Mohammedans. One whose faith was "made in Germany," looking on the Russians from the side of their political assistance, said, "God is very good to our little race, to raise up so many protectors for us." The zeal of the new converts for their religion is about as disinterested as that of the goldsmith described in Lalla Rookh, who fell in love with the diamond eyes of the idol of Juggernaut, and who afterward purloined them. They expect a redress of wrongs, protection from the oppressions of their landlords, from the exactions of Persian officials, and the fanaticism of the Mohammedan priests and populace. The Russian influence is all-powerful in Azerbizan, and the way their priests can with impunity bring their whips down upon the looties in the streets of Urumia, and the cowed Persians fear to resent it, creates great expectation.

Then, too, the fear that the Neo-Russians would overreach and oppress their fellows who adhered to other creeds, has led many to cast in their lot with the new movement. This is well illustrated by an incident. A Nestorian was irrigating his fields. A fellow-peasant came up and turned off the water to his own field. When askt why he did so, he replied: "I am able to, for I am a Russian." The first man thought it useless to resist, and walkt away to the village. Presently he returned and began turning the water back to his own field. When No. 2 began to quarrel with him, he said: "Go away, or I will knock you down with my spade. I have just enrolled as a Russian, too." Up to this time they are not well satisfied with the measure of protection granted them, and the delegation to Tabriz returned only half content with the orders regarding lawsuits, property titles, inheritances, etc., received from the Persian government through consular intervention.

It does not seem that the rights and comforts of the Nestorians are less than they were fifty years ago. Rather increase of wealth, especially in gardens and vineyards, has strengthened the love of the world, and made it harder to accept "the spoiling of their goods." Upon the Nestorians of this generation must rest the opprobrium of having anathematized their church fathers and adjured the faith for which they suffered the loss of all things and became exiles in Persia. They return to the fold of Orthodoxy, not because they are persuaded of their errors or heresy, but from worldly and selfish motives. Whatever may be the fate of the 100,000 Nestorians under Mar Shiman, the patriarch, in Turkish Kurdistan,

this much is evident, the Nestorian Church has ceast to exist in Persia.

From a Russian point of view, the propaganda has much to recommend it. To them the results present themselves as a suecessful religious work, the winning of a heretical body to the true faith. It can well be believed that many of its promoters in Russia look upon the mission as one for the glory of Christ and the Church, and as only incidentally political. But, as the London *Times* remarks, it annuls the boast of Ober-Procurator Pobiedonosteff that the Russian Church was the most liberal in the world, because it never proselyted. Since the amalgamation of the Georgian Church, with its more than half million adherents, in the early years of this century, the Russian Church has met with no sueh success in drawing in the smaller Oriental churches. This will give it encouragement to prosecute religious propaganda with greater energy. The efforts to control the see of Antioch, the new missions lately opened in Syria and Palestine, the delegations of monks to Abyssinia, together with the successful mission in Japan, lead us to anticipate that the Greco-Russian Church may before long enter upon an era of missionary activity that shall rival the efforts of the Roman Catholic and Protestant churches.

As to the attitude of the other missions in Urumia, the Anglican mission theoretically rejoices in the return of the Nestorians, whom they count as heretics, to Orthodoxy, tho they can not but have a bitter feeling against those who pleadingly invited them to come, yet refused to yield to their teachings, but received at least outwardly those same teachings when they saw in such action worldly advantage The Anglican mission will withdraw from Persia.

The Roman Catholics, tho they have lost so many of their community, will certainly hold on and try to stem the tide.

The Protestant mission (Presbyterian Board of U. S. A.) will stand its ground. The advent of the Russian mission has been a severe trial, but the "Evangelical Syriac Church" has endured manfully. The insinuation that its membership had been gathered by mercenary motives, were without conviction, and would therefore flock to the Russian standard has been proved false. The fears of the friends of the mission, and the slurs of its enemies have alike been shown to be groundless. We can confidently hope that this community of 5,000 souls, tested and strengthened, will remain a permanent witness for reformed Christianity, and have an abiding influence on the future evangelization of Asia. It is secure in its freedom under Persian law, and in the event of the province passing under the government of the czar, it will be entitled to toleration under the laws of the Russian empire. The mission, with a much restricted field, has an important duty to perform in strengthening and developing the churches in character and Christian life, in independence and self-support, in depth of conviction, and perfection of morals and grace.

# JAN HUS: THE PREACHER OF PRAGUE.—III.

REV. GEORGE H. GIDDINS, M.A., LONDON, ENGLAND.

It is difficult to understand the precise ground of complaint against Hus, or rather to account for the extreme rancor of his enemies, unless it be that, as in the instances of Wiclif and Savonarola, his purity of life was so strong a protest to the corruption of his age. His work was not destructive, like that of Luther, at least in its commencement; nor was it, perhaps, in the strictest sense, constructive. He was mainly desirous of purifying existing modes by infusing them with a more righteous spirit. To him there appeared in the church as it was the possibilities of all needed reforms, and, in the simplicity of his faith, it was not so wholly corrupt as to render it impervious to the illumination and purification of the truth. He had not then sounded all its depths of depravity, nor measured the full compass of its crime.

And yet, perhaps, it is not quite so difficult to discover one very pertinent reason for the hatred of his clerical foes, when, in opposition to their ceaseless greed, we hear him, in his popular expositions at the Bethlehem chapel, insisting that "he who gives a single halfpenny for God's service while alive and well, profits his soul more than if, after death, he were to give as much gold as would reach from earth to heaven." This, indeed, would, if once believed and generally practised, be the surest of all possible methods for cutting off the supplies. Again, priestly pretensions were firmly upheld by the enforcement of penance and pilgrimage, to which he opposes a teaching like this: "He who humbles himself to the meanest man, profits his soul more than if he were to go on pilgrimages from one end of the world to the other." And to the carefully-inculcated doctrine of saintly intercession, he protests: "He who holds the Lord God dearer than all creation, profits his soul more than if the mother of God, with all the saints, were to intercede for him."

During the archepiscopal rule of Zbynek Zajitz events had been shaping themselves slowly, but surely, toward those great issues which culminated in the conflict with the king, and during the next archbishop's rule in those greater events which led up to the decisions of the Council of Constance. The burning of Wiclif's books had been followed by a reinstatement and reenforcement of the dogma of transubstantiation, and the apparition of the Inquisitors, the Franciscan Jaroslaw, and the Dominican Rvaczka, to try Nicholas of Velenovitz, and others, for daring to preach, altho a duly ordained priest, without a special license.

Following the burning of the books, and the promulgation of the bull of excommunication, violent riots had taken place in many of the churches and public places of the city. Entering the cathedral on St.

Mary Magdalene's Day, the rioters stopt the celebration of high mass. In other churches the people interrupted the anathemas hurled at the reformer with shouts of "You lie!" and in St. Stephen's swords were drawn and death threatened to the preacher if he dared to continue his calumnies. Severe reprisals followed, and the city was in a ferment until King Wenceslas put down the disturbances with a strong hand.

A powerful protest against the action of the archbishop had taken the form of a public disputation, continuing over five days, the various positions of Wiclif being defended by Hus, Zdislaw of Zoiretitz, Jakaubek of Stribro, Procop of Pilsen, and Simon of Tisnow. The vacancy caused by the death of Zbynek was eventually filled by the Moravian Albik, of Uniczow, the king's physician, one of the four and twenty candidates, all anxious for the rich emoluments and lofty honors of the post.

CONSTANCE CATHEDRAL.

While all was ferment in Bohemia, stirring events were proceeding in Rome. Pope John XXIII., in defiance of his rival Gregory XII., proclaimed a crusade against the latter's partisan, King Ladislaw of Naples, and promist an indulgence to all who should take part in it. This indulgence was proclaimed in Prague by Wenceslas Tiem, the dean of Passau, who, as the papal representative, came hither for the purpose. To this Hus bravely and uncompromisingly protested, and invited a public debate upon the subject in the great hall of the university.

One passage in this protest is very noteworthy: "No saint in Holy Writ has given indulgences to absolve from punishment and sin, during a certain number of days and years. Not one of our doctors has ventured to name any one of the fathers as having instituted and publisht these indulgences, and if these indulgences alleged to be so salutary to men have been dormant for more than a thousand years, the reason may probably be found that, during that period avarice had not, as in our day, reacht its culminating point. . . . If such indulgences are available in heaven it would be our interest to

pray to God that constant war might be waged against the pope that he might throw open the treasuries of the church."

Little wonder is it that after such an undisguised rebuke as this, Hus was ordered to appear before the papal emissaries and the archbishop. Askt whether he was willing to obey the "apostolic commands," he replied: "I term the doctrine of Christ 'apostolic commands,' and, so far as the commands of the pope of Rome agree with that doctrine and these commands, I am willing to obey them gladly; but when I see the contrary I will not obey, even tho you place before me fire to consume my body."

Already there seemed to loom before him the flames of Constance, but this brave heart had never learned to quail. Dauntless he pursued his way, and if no other path should stretch before him than the path of pain, he would walk boldly on and win a victory through fire and death.

Party feeling was now running very high, opinions were everywhere conflicting, and at length a burlesque procession, arranged by one of the royal courtiers, Voksa of Waldstein, paraded the streets of Prague. From the Kleinseite to the Karlsplatz it past, the principal figure in it being a student seated in a chariot, meretriciously arrayed in all the trappings of a harlot, adorned with handsome robes and silver bells that tinkled as he moved. Around him were suspended fac-similes of papal bulls, which the students, armed with swords and stones, and some hundreds in number, declared they were taking to be burned. Arrived at the place of execution, the documents were destroyed, amid the shoutings and congratulations of a great and excited crowd.

Tidings of these new disturbances reacht the king at Tocznsk, and, determined to restore tranquillity, he summoned the faculty of theology to meet him for conference at Zebrak.

While this conference was proceeding, and, at the instigation of Hus's former friends, Stephen Palecz and Stanislas of Znaym, now his deadly foes, it was resolved to recommence proceedings against the ever-widening influence of the Wiclifite ideas. Another and fiercer conflict was raging in the capital. Three young enthusiasts, Martin, Jan, and Stasek, arrested on a charge of publicly protesting against the preaching of the indulgences, were by the civil authorities beheaded on the street, altho a solemn promise had been given, on the application of Hus, that no evil should befall them. Their youth and blameless lives won the quick sympathies of the crowd, and Jan of Jiczin attended by an immense concourse of the citizens, followed their bodies to the Bethlehem Chapel, singing *Isti sunt sancti* and other martyr hymns.

These frequent outbursts while becoming intolerable to the king, were daily intensifying the hatred of the clergy to Hus, and through

the tireless labors of the proctor Michael "de Causis" of Deutschbrod, their machinations were at last successful. Hus was excommunicated with "aggravation" and "re-aggravation." Not only he, but all who should dare to hold intercourse with him were included in the penalty. In whatever place he sojourned Divine service was to be suspended and his eternal damnation was to be decreed and symbolized by three stones being cast at the house in which he lodged. This notable decree arrived in August, 1412. Hus boldly protested against this iniquity and, looking upon the lamentable condition of the people produced by the interdict, and of which he knew himself to be the immediate cause, resolved, for the sake of peace and in the spiritual interests of the people, to retire from Prague; which resolution he carried into effect two months after the promulgation of the edict by settling in the tower of Kozi on the Luznitz, writing immediately on his arrival to his faithful friends at Bethlehem, and the lords in Parliament "to defend the freedom of the preaching of the Word of God."

Touchingly tender are the words he expresses to his followers from his place of exile: "Know, my dearly beloved, that it is in following the example and admonitions of Christ Himself that I should be to the evil-doers a snare to the eternal condemnation, and to the just a source of sadness and mourning. I have fled away that unjust priests might not forbid the preaching of God's Word, and that ye may not for my sake be deprived of God's holy truth for which by God's grace I will willingly court death." "I have heard of your bitter trials, I too, dear friends, have been tried, but I rejoice that for the Gospel's sake men call me 'heretic,' and that I am excommunicated as a rebel." Again and again he writes, encouraging his followers to fidelity, and fortifies his own and their position by quotations from the gospels, from the apostles, the fathers and doctors of the Church—Jerome, Augustine, Gregory, Isidore, Bede, and Bernard. While Hus was thus away in his castle retreat at Kozi, Archbishop Albik, by a singular and simoniacal arrangement with the titular patriarch, had resigned his bishopric in favor of the Westphalian Conrad of Vechta, bishop of Olmütz, a former master of the mint and undertreasurer to the king.

In less than three months Hus, who had been troubled with sore misgivings on the subject of his flight from Prague, fearing some taint of cowardice might attach itself to him and thereby much of his teaching might be marred, returned to the capital and began to preach again at his well-loved chapel, where, in his absence, his faithful disciple Havlik, assisted by the youthful Martin of Volyne, had ministered to the faithful band. The preaching was, however, almost immediately stopt by the influence of the opposing priests and at the request of the king, who was anxious for peace, and he again withdrew. The king successfully convokt the synod to inquire into the causes that were distracting the realm and injuring its *prestige* in the eyes of neighbor-

ing states, and, a little later, a special commission for the same purpose; but, altho they assembled and wrangled for awhile, both ended without any definite result.

At Kozi, and in all the neighboring country, Hus wrote and taught, and beneath the linden tree outside the Castle, in fields and woods, in lanes and roads, he preacht to vast crowds of people attracted by his eloquence, yet still more by the simplicity of his message and the bravery with which he battled for the truth.

It was during this exile at Kozi Hus found time to write his *magnum opus*—"*De Ecclesiâ*"—besides other polemical tracts and treatises. His generous host, Lord John the Elder, dying, he removed for awhile to the neighboring town of Austi, and then accepted the protection and hospitality of his friend Lord Henry Lefl, of Lazany, at his castle of Krakovetz, on the outskirts of the town of Rakovnik.

His enforced retirement was, as in the case of Luther at Wartburg, a season of literary labor. The comparative leisure and isolation enabled him not only to prepare his Latin works, but also to write in his Bohemian tongue a trenchant treatise upon "Simony," his "*Postilla*," brief homilies on the gospels, and expositions of the Lord's prayer, the creed, and the decalogue, "The Six Errors," "The Limbs of Antichrist," etc.

While away from Prague, John Gerson, the clever chancellor of the University of Paris, extracting some of the propositions contained in the treatise "*De Ecclesiâ*," wrote to the archbishop, pointing out what he deemed heresies in Hus, and what, perhaps, was still more dangerous, the democratic character of the book and its writer. This letter, and another complaint from the pontiff to the king as to the progress of the Wiclifian doctrines, still more accentuated clerical rancor against the exiled reformer.

It is not at all surprising that time-servers like Gerson, and others, should be stung by some of the sturdy truths he publisht from this retreat, as, for example, when writing on saintly innovation he says, "It is the genuine spawn of hypocrisy, an inexhaustible well-spring of superstition prejudicial to true godliness;" or again, when rebuking the luxury and sloth of the bishops, "They love better to follow the blessed Lord to Tabor than to bear His cross. It is to satisfy their vanity that so many idle ceremonies are provided, so many feasts and bodily pastures ordained, which are daily multiplied to dazzle the people's eyes and delude them into the vain hope of meriting eternal life by observing traditions. Better were it to practise charity, to multiply works of mercy, to administer the Holy Sacrament in the spirit of the Gospel, to exercise a more strict discipline." Here were words destined to live and echo. No longer was it a mere revolt—a revolution was foreshadowed in the work and speech of this man. The dragon's teeth were being sown, and by and by, not only on the plains

of Prague, but over all the continent of Europe, a mighty army should advance. Ladislas, the king of Naples, entered Rome on May 31, 1413, and John XXIII., under the altered condition of things, was forced to listen to the growing clamor for a general council, which should heal the breaches ever widening in the church. King Sigismund, of Hungary, anxious to end the lengthened schism so disastrously rending the church, eagerly favored the idea, and it was finally agreed to hold the council in the ancient city of Constance, to be opened November 1, 1414, and regarding Hus as one of the prime factors in the new movement so rapidly gaining ground, it was determined, on the promise of a safe conduct and an important hearing, to invite him thither.

Never in the long annals of the church was a council destined to be fraught with such far-reaching issues, with such stupendous import, or to be remembered with such undying infamy as this.

With the most sinister foreboding the guilty pontiff set out from Bologna for the old Swiss city, so soon to witness his well-merited, disastrous, and ignoble fall. "By Satan," he exclaimed, using his favorite oath, "already I have fallen," as within view of the lake his carriage was overturned upon one of the Tyrolean hills.

By those better acquainted with the true character of Sigismund and of the subordinate part he would be compelled to play in presence of astute ecclesiastics and inveterate foes, Hus was warned by the more cautious of his friends to place but little confidence in the promises, however specious they appeared. If Sigismund were even willing to accord him his protection, like another Pontius Pilate, he was doomed to yield to the dictates of a fanatical and infuriated crowd. But the brave man never faltered, and he intimated his intention to stake all in defense of God and the truth, and so, like Luther to Worms, he set out boldly for Constance. The terms of the safe conduct to this council of infamy were to all appearance frank and fair: "Sigismund, by the grace of God, king of the Romans, etc. To all princes, ecclesiastic and secular, and to all our other subjects greeting:

"We commend, in our full affection, to all of you generally, and to each individual of you, the honorable master and teacher Jan Hus, Bachelor in Theology and Master of Arts, bearer of these presents, going from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, as also under that of the empire, desiring that you receive him courteously and treat him with all favor, furnishing him with every needful thing for the expedition and prosecution of his journey by water and by land, without charge to him or his in their entrances and departures for whatever reason, and calling on you to permit him freely to pass, to reside, remain or return, providing him, if need be, with passports duly *en règle*, for the honor and respect of the Imperial Majesty.

"Given at Spires, 18th October, 1414, the third of our reign as king of Hungary and the fifth as king of the Romans."

Such was the initial chapter in this most perfidious and treacherous of councils, the closing page of which was to be splasht with blood and scorcht in flame.

With clear prevision Hus armed himself with testimonials as to his orthodoxy and good faith from the bishop of Nazareth, inquisitor of heresy, the archbishop of Prague and the university, and on Oct. 11th, 1414, set out for Constance without waiting the arrival of the safe conduct, under the protection of Lord Wenceslas, of Duba; Lord Henry, of Chlum and Laccrubok; and the Knight John of Chlum.

Before starting on this eventful and memorable journey he took a most pathetic farewell of his devoted followers at the old Bethlehem chapel, who, like the faithful friends of Paul at Ephesus, were "to see his face no more." His devoted disciple, Jerome, embracing him, exclaimed: "Dear master, be firm, be constant, endure intrepidly, sustain boldly while leaning for support on Holy Writ, what you have preacht against pride, avarice, and the other vices of the church. If that task be too much for you, if I learn that you are in danger, I shall immediately fly to your aid."

How courageously that promise was redeemed the page of history records with pride.

There are some very tender passages in the pastor's farewell letter to his flock:

"I set forth to appear before my numerous enemies, but I confide wholly and solely in God, the All-powerful, and in my Redeemer. I do therefore trust that He will give ear to my ardent prayers, that He will make me to speak with prudence and wisdom, and that He will give me His Holy Spirit to strengthen me in the truth, that I may confront temptation, imprisonment, and the sufferings of an agonizing death. If my death is to contribute to His glory, pray that it may come quickly, and that He will grant me to bear my misfortunes with constancy. If it be better in the interest of salvation that I return among you, we shall pray God that I may return blameless from this council."

The bishop of Lübeck hastened to warn the people against the coming heretic, and Michael de Causis placarded the city with accusations against him. At Nuremberg Lord Wenceslas left by a speedier route to Constance to receive the tardy letters of safe conduct, and rejoined the other members of the party on their arrival in the city. Hus arrived at Constance on the third of November, and found lodgings with a good woman named Fida, in the St. Paul's Strasse, where for some days he sojourned peacefully, charmed with the gentle grace and generous hospitality of this "good widow of Zarephath," as he called her.

(*To be continued.*)

## II.—MISSIONARY DIGEST DEPARTMENT.

### THE FUTURE OF TURKEY.*

In its Asiatic possessions Turkey covers almost all the regions associated with the empires of the ancient world, and almost all the countries referred to in Bible history. It contains Asia Minor, the valleys of the Euphrates and Tigris—with the ruins of ancient Babylon and Nineveh—and the regions of Syria and Palestine. It has within its borders the supposed site of the Garden of Eden, the mountain of Ararat, associated with the Flood, Ur, the birthplace of Abraham, the city of Haran, where he long dwelt, the desert of Arabia, the land of Palestine—now lying almost waste, but once so bright and fertile, and again to become the center of the beautiful regions of the earth. This one empire, now so ignominious, so cruelly governed, so trodden down and hindered in development by injustice and oppression, so wretched to numbers of its inhabitants, covers regions of great fertility and beauty, of natural wealth unbounded, if its resources could be freely developt. It has its many desert regions, but it possesses in most parts of Asia Minor and of the valley of the Euphrates and of Palestine, soil of the utmost fertility, which would be as the garden of the world—if ruled by just and righteous rulers.

Travelers visiting these regions at present are often disappointed. It is a country depending immensely on artificial cultivation, and, therefore, utterly changed in aspect by its long desolation. Like some beautiful, neglected garden, it has become the most painful and waste of all scenes. But it is a country which could be restored, and speedily restored, to its former beauty, if there were security for the expenditure of capital in rebuilding the terraces on the hills, planting fruitful trees, restoring the vines, renewing its soil, and protecting it from the waste of heavy rains and tempest. The Jewish colonies establisht by Baron Rothschild of Paris, in recent years, where many Jews are now cultivating the soil, have converted regions perfectly bleak and waste before, into beautiful prolific regions abunding in fruits, and vegetables, and cereals of different kinds. Those who have visited their colonies have been struck with the contrast of these carefully-cultivated regions and the waste aspect of the surrounding country.

But it is not Palestine alone within the Turkish dominion that has such resources, hindered in their development by a government of robbery and violence, but great regions of Asia Minor, and the rich, far-extending valleys of the Euphrates and Tigris. These most prolific regions of vast extent are all crusht down by the weight of what might be termed a lawless government. There is not only no stimulus to industry, but there is every possible hindrance to it. Industrious prosperity is viewed askance, and those who attain to it to any visible extent are watcht by the farmers of the taxes, great and small, and victimized. They are ruthlessly plundered, and if they show any dissatisfaction, are often sent, as suspects, to some wretched dungeon, to starve and possibly to die, while the fruits of their industry are being stolen. A more oppressive government than that which has so long misgoverned all these regions now called Turkey can scarcely be imagined. Under its auspices, progress and improvement are perfectly impossible.

* Condenst from the *Mission World* (London).

The massacres of recent years, under the direction of the present sultan, have become as a tale of the past, but they must never be forgotten, and they render everything insecure for the future. That the best, most industrious, and successful part of the population, a people living in quietness, should be suddenly seized, tortured, massacred in cold blood, their women, who are the most refined women of the country, dragged away to slavery and unspeakable misery; husbands and fathers and sons murdered before their eyes—affords one of the most harrowing pictures of lawless government in ancient or modern history. Such a power can not last, and it must be the prayer of every one right minded to the just Ruler of all, that it may speedily be brought to an end. There are noble instincts in numbers of the Mohammedans, which lead them to detest the present system, and which would make them rejoice in its overthrow. We are told that when Mohammedans from Turkey meet in the pilgrimage to Mecca Mohammedans of India, and hear from them of the just administration of law to rich and poor, official and non-official alike, they wish ardently that they had such rule among themselves. It is not only the Christians who suffer, but the poor and industrious Mohammedans.

The present state of Turkey is intolerable. What are its prospects? If it were not for the jealousies of the great Powers, the evils that prevail might long since have been removed. It is pitiable to see the helplessness with which the great civilized countries of the world lookt on, while the massacres were proceeding slowly, month after month. A more humiliating sight has never been witnest. It was no fear of Turkey that restrained them. Any one of them, probably, could have crusht it, but all combined could at once have put an end to these cruel scenes. Yet no action was taken. We hope that this will never occur again. If others hold back, let Britain and America determine to act together, and defy the world, rather than permit such murders to be perpetrated. There is no certainty as to the discontinuance of such scenes in future; while at present this wretched government is crushing down the poor Armenian remnant by actually exacting taxes from widows and orphans—unpaid, they say, during the years of the massacres. A strong united protest should be brought to bear against such cruelty. The Turkish government is also attempting to shut up the orphanages provided for the children of the massacred.

Russia, and perhaps France, from jealousy of England, are the great hindrances. Russia hopes to preserve this region for herself, and, therefore, wishes no one else to interfere with it. But the future, if these regions were under the rule of Russia, would not be hopeful. The emperor of Russia is personally, we believe, humane and generous, but he is not, as shown in the case of Finland, master of the position. The Greek Church, full of idolatry and corruption, as guided by the chief ecclesiastics, is most intolerant. It determinedly crushes out religious liberty and evangelical life. It would probably attempt to put a stop to all missions, and to education, intelligent as well as religious, which has made such progress in Turkey in recent years. The power of Russia, not so cruel and capricious as that of the Turks, would be much more likely to endure. It would be a permanent oppressive yoke.

Happily, there is already much light diffused, especially through the American colleges and schools and churches thickly planted with many able and faithful and well-instructed native pastors, men of earnestness

and devotion, who proved their faith in the recent trials by preparing to suffer death rather than deny their Lord. The Gregorian Church, the national church of the Armenians, is itself greatly changed. Many Mohammedans also are in secret friendly to the evangelical movement. It may be that God will lead the people out of their captivity in some unexpected way, and that peace and liberty and just government will be secured.

The best solution would probably be that intended by Midhat Pasha and other reformers [cruelly put to death], viz., a united free government by intelligent Mohammedans and Christians. There are many enlightened Mohammedans who regarded with horror the scenes enacted in the massacres, and not a few who riskt their lives in protecting the Christians. And almost all educated Mohammedans in Turkey are liberal in their sympathies. Constituting the vast majority of the people, Mohammedans could not fairly be excluded from power. A free government, Mohammedan and Christian, under the protection of the enlightened powers, would probably be the best solution, and it is, perhaps, not so impossible as we might be ready to imagine. Under such a government, with the spread of intelligent Christian education and full religious liberty, genuine Christianity would probably make rapid advances. Very special prayers for the future guidance of this region, one of the most important in the world, ought to be continually offered up; that God may so direct its affairs that it may become a center of enlightenment and blessing, and guard it from the blight of the control of dark superstition. Turkey may sometime be broken up into different states, Palestine being repeopled by the Jews.

## PROTESTANT CHURCHES IN CONSTANTINOPLE.*

BY REV. JOSEPH K. GREENE, D.D.

Travelers who come to Constantinople are happily imprest by the magnificent sites and the beautiful buildings of Robert College, the American College for Girls, and the Bible House. They see, however, no Protestant churches, and hastily conclude that missionary effort in Constantinople is confined to educational and literary work. A respected deacon from Park Street Church, Boston, who was here some years ago, exprest this judgment in almost the above words. Fortunately he was persuaded to remain over the Sabbath, and went to several Protestant services and to the Sunday-school, of some four hundred pupils, at Gedik Pasha. He had opportunity to see only a part of the ten regular evangelical services of the Sabbath, in the Armenian, Greek, and Turkish languages, not including the regular religious services in English in the two colleges. Of course, the impression on his mind would have been much stronger, could he have seen the evangelical worshipers, averaging from six to eight hundred, gathered together in one well-appointed church; and still stronger would have been his impression could he have known that these native Protestants represent a survival under the most discouraging circumstances.

In the first place, no one of the three evangelical churches of Con-

* Condenst from the *Missionary Herald* (Boston).

stantinople has ever had a house of worship of its own. The first Armenian evangelical church, organized in 1846, has from the first been dependent for a place of worship on the kindness and forbearance of the German and Dutch embassies. The congregation, however, has had the use, first of the German, and now for many years of the Dutch chapel for only one hour of the Sabbath, and has had no place whatever for a Sunday-school or for week-day religious and social gatherings.

The second Armenian evangelical church, organized in 1850 in the Langa quarter of old Stamboul, and hence called the Langa church, up to 1894 worshipt in private houses, and since then has made use, when the weather would allow, of a rough board structure, without floor, ceiling, or glass windows, erected in a single night some weeks after the earthquake of 1894. This structure, which the police have ever been watching for a pretext to pull down, and on which they permit no repair, stands on a beautiful site in the quarter called Gedik Pasha, a site purchased in 1880 for the erection of a church. A large part of the sum necessary for the erection of the church was given years ago by a devoted friend of missions, but to this hour permission to build has been sought in vain from the Turkish authorities. In rain and shine, in heat and cold, the devoted congregation crowds into this rough shanty for an hour's service on the Sabbath, but has no suitable place of its own for a communion service, Sunday-school, prayer meetings, or social gatherings.

The Greek evangelical church, organized in 1888, has also been a beggar, and has the use for one hour on the Sabbath of the little chapel of the Swedish legation. It, too, has no place for a Sunday-school or a week-day meeting.

That under such discouraging circumstances these three churches, composed mostly of persons in very moderate circumstances, at first persecuted and then frowned upon by the old churches, living in the atmosphere of a very worldly and pleasure-loving city, should not have disintegrated and disappeared, but, on the contrary, should now have a total membership of 265 men and women; that, in spite of the losses and terribly hard times of the past four years, the first Armenian church should be still maintaining preaching at its own expense, that the second Armenian church should be paying more than half of the salary of its pastor, and that the Greek church of forty-five members should have contributed $220 a year for religious and charitable work—these facts prove that the evangelical Christians of Constantinople love the truth and prize the Gospel of our Lord Jesus Christ. Had they been influenced by any mercenary motive they would long since have gone back to the old churches; and the fact that even in the second and the third generation, without a church edifice, without a Sunday-school or a common school of their own, they still cling to the Gospel and maintain evangelical preaching, with very little help from the Board, affords the best evidence of the presence of the Spirit of God, and of the perpetuity of the work.

It does one good to worship in the rough shanty at Gedik Pasha, with feet on the ground and eyes looking up through the cracks and the open windows to heaven, to listen to the burning words of the devoted pastor, and watch the earnest faces of the young people who compose the congregation. Had this church a suitable place of worship there is no doubt that the audience would soon be doubled, and would speedily become a strong and self-supporting body. The same happy result would doubtless follow in Pera, the large quarter where the Europeans

mostly reside, had the first evangelical church a suitable house of worship there. Encouraged by the fact that these two evangelical churches have held on their way so long and so bravely, that both these churches have sums safely invested, the gifts of native and foreign friends, which would go far toward erecting two suitable edifices, and that the second church has at Gedik Pasha a very beautiful site, let their friends in America pray to the Lord of Hosts that he may favor this branch of Zion, and may prosper these evangelical brethren in their efforts to build houses for His worship.

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## A MOHAMMEDAN VIEW OF THE MOHAMMEDAN WORLD.*

The following is a translation by Geo. F. Herrick, D.D., Constantinople, Turkey, of the leading article in a morning edition of the *Servet*, an illustrated Osmanli newspaper with two daily editions, a morning one in Turkish and an evening one in French. It was publisht in the midst of Ramazan, and the sacred caravan had just started for Mecca, but it was no anniversary or special occasion; and there was no extravagant adulation of the Kalif, as there is apt to be on such occasions. Similar articles often appear, as stimulus to the Pan-Islam spirit. The utterance is that of an intelligent and faithful Mohammedan. The style is the clean, clear, dignified literary Turkish of the time. If it is well for us to see ourselves as others see us, may it not sometimes be well to see others as they see themselves? The article reads:

It is known to our gentle readers that if a picture were to be drawn of the hostile criticisms and attacks that have been delivered against the Mohammedan world up till the present time by our various opponents, it would present a fearfully gloomy aspect.

The Mohammedan world will shine like the sun, and its splendor can never be hidden; its righteous laws and statutes also, like the light of truth, will never be obliterated, but will last till the resurrection, and, as the holy tradition has it, will successfully face all vicissitudes of time and place, all changes and overturnings, and move right onward in the path of progress.

From the advent of the glorious faith of Islam to the present time, now more than 1,300 years, it has advanced, till now the adherents of this saving faith number nearly 400,000,000, or more than a fourth of the entire population of the globe, and, please God, in a few centuries its enlightening power will have penetrated to the darkest places and the most opprest peoples of the habitable world; for Mohammedan justice and clemency is not only a divine blessing to those who are uplifted by this noble faith, but also has been an asylum and peaceful refuge for adherents to other faiths and religions, so that very many belonging to non-Islamic religions, when unable longer to endure the pressure and interference of those various governments professing their own faith, to which they were subject, have, by troops, migrated to Mohammedan cities, and found safety and subsistence.

For example, in the early centuries of our history, non-Mussulmans came from every quarter of the world, to cities, towns, and villages purely Mohammedan, and in respect of persons and property, religion and honor, found perfect freedom and safety; and their numbers and prosperity are conspicuous to-day.

* Condenst from *The Independent* (New York).

As regards the whole human race, works of justice and equity have their origin in the holy laws and commandments contained in the glorious Koran, the foundation of Islam, and it is plain that on these rest the blessedness of all true believers in one God, in both worlds, and also the material welfare of the non-Mussulman nations and peoples.

Islam flashes light upon truth and leads to blessedness; guides its possessors to salvation and felicity; awakens and arouses its opposers.

Islam is like a human body, so that from east to west, and from north to south, all over the world, wherever a Mohammedan community or tribe is found, all are regarded as members of one body, whose soul is the high place of the Islamic Caliphate, so that the preservation of the organized life of soul and body rests on the fact that the individuals that compose this great Mohammedan people consider themselves united in fraternal bonds; and the needs of a united Islamic faith are confirmed by many verses of the Koran and by holy traditions. Saying our prayers with the congregation and making the pilgrimage to Mecca promote Islamic unity.

When the history of Mohammedan nations is studied, it is seen that whenever the character and conduct of individual Mohammedans has conformed to the sacred Islamic law, and they have stretcht out to each other the hand of fraternal help and have chosen the way of righteousness as the highway of peace, there has been found the highest prosperity, and there has been attained the greatest success in services, both religious and national, undertaken in behalf of our people.

Praise and thanks be to God! As our glorious Mohammedan law is for both worlds—a guide to civilization and to eternal blessedness—let our lives be conspicuous for holiness.

## THE PRICE OF MISSIONARIES.*

The market price of missionaries is rising in China. Germany sent up the rate at a bound a year ago, when one of her proselytising subjects was murdered in Shantung. France has now outdone all other nations by presenting the Chinese government with a demand for enormous compensation for the prolonged imprisonment of Father Fleury, who was seized last year by the rebels in Sz'chuen. Father Fleury escapt with his life, tho he was rather roughly handled by his captors. But France is so concerned at the treatment he received that she will only consent to be pacified for the insult offered through him to the French nation upon payment of a sum equivalent to £200,000 sterling ($1,000,000), together with a concession of certain mining rights in Sz'chuen. If that is her assessment of the injury involved in the case of simple capture, what will be the size of her bill for the murder of Father Victorin, a French subject, who was killed a few weeks ago in the interior of China under circumstances of revolting barbarity? Surely nothing less than a million pounds and the cession of a couple of provinces will suffice to assuage her wrath?

By their extravagant demands France and Germany have reduced the whole system of claims for compensation for missionary outrages to a flagrant absurdity. The cynical use of the bodies of slaughtered

* Condenst from *The Times of India.*

missionaries as pawns in the great game of international intrigue in China is a scandal to the churches and to all Christian nations. Missionary enterprise in the Far East is being brought into unmerited contempt in the eyes of the people. If the blood of martyred pioneers of the faith is to be shed for no better purpose than to open a protected path for mine exploiters and stock-jobbers, it were far better to leave China to her ancient creeds. We do not say that when missionaries are murdered or assaulted retribution should not be exacted. The missionaries are entitled to protection under treaties, and European governments are justified in obtaining prompt reparation for every outrage committed upon them. But reparation is one thing, and wholesale spoliation another. The Cross was not raised in China in order that the nations of the West might fill their coffers and seize harbors and extort mining concessions whenever one of its bearers was struck down by the hand of fanatical hatred. Nor do the earnest men who are working in China to-day for the Christian religion—with certain notable exceptions which need not be specified here—desire that if they meet with an untimely end their fate shall be made the pretext for the material aggrandizement of the country to which they belong. Going forth, as they do, in a spirit of self-abnegation, they bitterly resent the mockery now being cast upon the holy cause which claims their devotion. But that the governments of France and Germany have come to look upon their labors and their sacrifices from a very different standpoint, is clear from an examination of the compensation claimed for various missionary outrages during the last sixteen months. The following table is incomplete, but it gives the principal cases during that period, with details of the "recompense" obtained:

HOLLAND.—Mr. Peter Rijnhart, murdered on the borders of Tibet. No compensation claimed.

UNITED STATES.—Native medical assistant murdered at the Chungking Mission. Small indemnity paid, two prominent officials dismist, building granted for use as hospital.

GREAT BRITAIN.—Mr. Fleming and native Scripture reader murdered. Indemnity of about £2,750 granted, murderers executed, prominent local officials degraded.

GERMANY.—Missionary murdered in Shangtung. Substantial indemnity granted, officers concerned in outrage punisht, promise giving to build a cathedral at cost of Chinese government, monopoly of railway and mining rights in province of Shangtung granted, and port of Kiaochau leased for 99 years.

FRANCE.—Father Fleury imprisoned by rebels. Sum equivalent to about £200,000 demanded, together with mining rights in Sz'chuen. Father Victorin murdered; no claim yet presented.

It is time that the Christian churches raised a protest against such preposterous claims as those contained in the last two items. While insisting upon receiving proper protection for their missionaries, they should lift their voices against any further attempt on the part of great governments to seize lands and gold as the price of their murdered representatives. The full penalty should be inflicted on the guilty, officials convicted of complicity should be punisht, and a reasonable indemnity should be exacted when persons dependent upon the unfortunate victims are left without means of support. But the cause of Christianity should not be made subservient to huckstering for harbors and mines and railway concessions. The Protestant churches at work in China are already opposed to these tactics of spoliation, and we do not believe that the central authorities of the Church of Rome give the new system their approval.

# JOSEPH RABINOWITZ, OF KISCHINEW, RUSSIA.*

BY REV. SAMUEL WILKINSON.

One more faithful witness gone from earth to be for ever with the Lord. No greater loss than this could have befallen the Jewish mission, for there seems no one to take his place in East Europe. Joseph Rabinowitz past away peacefully on May 17, at one o'clock in the morning.

The name of Rabinowitz was perhaps especially widely known among Jews in Russia, for his position and testimony were unique. He was brought up in Kischinew, adopted the profession of law, and became a man of eminence and commanding influence among his own community as a scholar, a philanthropist, and a lover of his nation. He became also a remarkable Hebraist and a painstaking student of the Scriptures, and of Jewish literature. He seemed to live in the soul of the Hebrew language. He interested himself in all matters affecting the well-being of his own community, was instrumental in founding Jewish schools in his city, and was beyond reproach among his Hebrew brethren as a noble and respected member of the Synagog. During the time of the persecution of the Jews in South Russia in 1882, Rabinowitz became the zealous advocate with his compatriots of the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions. Before starting on this journey he equipt himself with a number of books, among which was a copy of the New Testament. While walking about Zion and gazing upon its historic sites, he carried this treasure in his pocket unopened. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began to contemplate the city as it lay at his feet. Then came this train of reflection and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against my people in almost every country of Europe?" While he pondered over these sad questions he gazed toward the reputed Calvary, where that Holy Prophet of his nation had been crucified. As he did so his eyes were opened. He lookt upon Him Whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord, and my God!" and, almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple to

JOSEPH RABINOWITZ.

* Condenst from *Trusting and Toiling in Israel's Behalf.*

Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamt of, and read the first passage that fell under his eye: "I am the vine, ye are the branches . . . *without Me ye can do nothing.*" "I saw in the twinkling of an eye," said he, "that our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at His own right hand. *Without Him we can do nothing.*"

Thus he became converted to Christ. And his conversion was remarkable, first of all, that it was not produced by the influence of any Christian missionaries, but by force of circumstances and of the Holy Spirit on the written Word. Second, that it was that of a man of note and influence, and of undoubted honesty, who transferred all that influence at once to the cause of his newly found Lord, making his watchword, "Our Brother Jesus." His testimony of faith was made openly, and, as one would expect, became the signal for persecution from every quarter. The Jewish press generally anathematized him; they of his own household became his foes. But he joyfully and boldly maintained his testimony, preaching with much power and eloquence, till little by little the enmity was softened, and one after another of his own family joined him in confession of Christ. In 1885 he was baptized by Professor Meade, of Andover, Massachusetts, resident in Berlin. It was arranged that he should be held free from all official connection with any organization, that his testimony might be the more powerful and acceptable to his brethren in Russia.

The work of Mr. Rabinowitz in Kischinew may not be striking in itself, but it has been much further reaching than the limits of Somerville Hall, his preaching chapel. The name and the testimony of Rabinowitz are well known among the Jews in Russia, fresh faces are to be seen in the Hall every Sabbath, and the printed sermons and tracts are widely circulated. The last booklet by Mr. Rabinowitz is entitled "Jesus of Nazareth, the King of the Jews."

Spiritually and mentally Rabinowitz was a remarkable man. His love to the Lord was intense. "To us," he said at table, "Jesus Christ is a reality. He is not a creed, a form, a religion. He is our King, our all. We must not live or work for men, we must seek only to please Him." He dwelt much in conversation upon the passage, "that through patience and comfort in the Scriptures we might have hope." "To have patience in our life in the world," he said, "we must derive our comfort from the Scriptures, and both working together give us hope." His great power of apt illustration reminds one of Spurgeon. Rabinowitz's illustration of the lost wheel to the carriage, which was sought for in front, not behind, setting forth how the Jewish nation is seeking for a Messiah still to come, instead of going back to Him who has come, and the loss of whom to the nation has caused them such a painful history, is well known. Another equally forceful picture of the Jewish nation's suffering is that of the internally wounded man. The doctor passes his hand over the body, he presses the arm, the chest, but the patient makes no complaint, till at last he touches a spot which makes the sick man cry with pain. "I speak to my people," says Rabinowitz, "of their fanatic adhesion to the Talmud, I show them their love of mammon and the world; they raise no objection, they agree these things are so; but when I mention the name of Jesus Christ, lo, they shrink with horror. There —there, in their rejection of Him—is the cause of Israel's pain."

## SIGNIFICANCE OF THE RABINOWITZ MOVEMENT.

Now that the beloved man of God has been called away from earth, his own personal ministry finisht, it is well to reflect on the significance of that form of testimony to Israel that was associated with his name.

When the London Rabinowitz Council was first formed in 1887 to supply Mr. Rabinowitz not only with material means, but with sympathy and counsel, Dr. Saphir wrote:

The importance of the movement in South Russia must be estimated, not by its numerical strength, but by its intrinsic character. It must be viewed in connectiou with the present condition of the Jewish nation, and in the light of the Prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Jndaism, and to reduce it to rationalistic Deism, have both failed and proved themselves to be without vitality, and yet the national consciousness has been roused and strengthened by the recent experiences of the antisemitic movement. The Jewish mission has been abundantly blest, to a greater extent than is generally believed, not merely in numerous conversious, but in spreading the knowledge of Scriptural and vital Christiauity among the Jews, and circulating the New Testament. But in our missionary efforts among the Jews we have dwelt almost exclusively ou the conversion of individuals, who found a spiritual home in Christian churches. The consequence of this has been that we have not imprest sufficiently on the Jews that the Gospel does not come to them, so to speak, *ab extra*, that the question, "Is Jesus the Messiah and Lord?" is not so much a question between the Christian Church and the Jews as in the first iustance a *Jewish* question; and the prevalent feeling among the Jews is that to become a Christian is to become as it were a Gentile. It seems to them like being broken off their old tree and grafted into another tree.

It appears, therefore, as an indication—a foreshadowing of a national movement—when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promist Messiah, Son of David, aud King of Israel; that the writings of evangelists and apostles are the continuation of the Divine Record entrusted to the Fathers; that salvation is by grace and righteousness—not by the works of the law, but by faith in the crucified and risen Redeemer.

We must regard it as the Lord's doing, and an answer to our prayer, to see Israelites to call themselves Israelites of the New Covenant, and to hear the Gospel proclaimed in Hebrew by Jews who, in the spirit of Zechariah, Mary, and aged Simeon, bless the Lord God of Israel, who has visited and redeemed His people, and raised up a horn of salvatiou in the house of His servant David; and, in the spirit and very words of the Apostle Peter, declare unto their brethren, "Uuto you first God haviug raised up His Son Jesus, sent Him to bless you"

About the same time, Professor Delitzsch, in his "New Documents of the South Russian Movement," exprest himself thus:

Rabinowitz seems to us a church historical phenomenon, which revives our hope of Israel's ultimate conversion to their Messiah. His sermons, which mostly treat an Old and New Testament passage, taken in conjunction, suggest most important thoughts. His declaration of Christianity is almost throughout the immediate echo of the New Testament Scripture from a Jewish heart. Tho not unacquainted with the dogmatic confessions of Christian churches, his type of teaching is Jewish-Christian, and his whole mode of viewing and expressing truth is original, being drawn directly from the apostolic Word with individual freshness.

The movement at Kischinew is certainly a prelude of the end. No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to a return to God and His Anointed (Hos. vi. 1-3, iii. 5); many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation.

Joseph Rabinowitz is a star in the firmament of the people's history. God keep this star in the right path and continue its light in truth and brightness! One thing is certain, the history of the church can not reach its consummation until the prophetic and apostolic Word predicting the conversion of the remnant of Israel is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world.

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## RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

China—Our Duty to China in this Geueration, *Chinese Recorder* (August); Griffith John in Hunan, *Chinese Recorder* (August); Impressions of Peking, *Wide-World Magazine* (September); The Recent Outbreak in Fuhkien, *Church Missionary Intelligencer* (September).

India—A Tea-planter on Indian Missions, *Missionary Record* (August); Hook Swinging in India, *Wide-World Magazine* (September).

Japan—A Japanese Reformation, Theo. M. MacNair, *The Assembly Herald* (September); Progress of Christianity in Japan, A. W. Loomis, *Chinese Recorder* (August).

Korea—Korea and Its Needs, *Woman's Missionary Friend* (September); Bible Phrases in Korea, Cyril Ross, *Assembly Herald* (September).

Mormonism—Mormonism and Christianity Compared, *The Kinsman* (August).

Philippine Islands—The Backwoods Filipino, *Outlook* (September).

South America—Needs and Prospects, G. W. Chamberlain, *Record of Christian Work* (September).

Syria—Missionary Life, Anna F. Jessup. *Assembly Herald* (September)

General—Methods of Training Missionaries, *C. M. Intelligencer* (September); Missionary Impulse and Life, *Review of Missions* (September).

# III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

## The Relation of Medical to General Missionary Work.

BY H. T. WHITNEY, M.D.
A. B. C. F. M. Mission, Foochow, China.

It is a singular fact that the healing art has, from the earliest times, been associated with religion. No very extensive references are made to it in connection with the Jewish religion, but it appears very prominent in the establishing of Christianity. In ancient times medicine was an undevelopt science. Among pagan nations especially it was largely associated with the priesthood of the various religions and became freighted with many erroneous and superstitious ideas.

But in establishing the purest religion known to man, Christ gave divine sanction to healing, and coupled it so closely with the promulgation of the principles of Christianity that its use was only second to the proclamation of the Gospel. This high position and intimate relation with the founding of the Christian religion was practically lost sight of after the days of the apostles, and did not again come into prominence until near the middle period of modern missions. That such a potent agency, and evidently intended to be the handmaid of religion, should have been discontinued so early in the Christian era, is difficult to account for, unless it be attributed to a less degree of faith on the part of the followers of Christ.

As to the right, expediency, and sanction of medical work in connection with the propagation of Christianity there need, therefore, be no question, as it has been made abundantly clear by the example and command of its Founder. The numerous references to healing, in the New Testament, show that Christ's reputation, while on earth, was enhanced quite as much through healing as in any other way. While the value of medical work in modern missions is abundantly proved and highly extolled, the arguments for medical missions are usually based upon their *utility* rather than as being really included in the Divine command to go and disciple all nations.

The fact that Christ coupled the healing of the body with that of the soul not only showed His love and pity for mankind, but also revealed His divine wisdom; for subsequent experience has demonstrated that the truest type of Christianity is exhibited through a healthy body. But the physical side of Christianity was early laid aside, and only until recent years has it again been accorded its proper place.

The author of souls combined the spiritual and physical remedies in proper proportions and gave the world an example for all time. The true sphere of this agency, therefore, is not merely one of greatest utility, but also of divine sanction, and it should be so viewed in considering its place in connection with general missionary work. Medicine like the Gospel, is of universal applicability. There is no nation or tribe in all the world where medical work is not needed as much for the body as the Gospel is for the soul. And among pagan peoples it can often precede and prepare the way for the entrance of the Gospel; and in many places it has been found to be the only means for opening the way for the reception of the truth. It is often a more potent agency than money. Nothing is so welcome to the sick and

suffering as relief from pain and assistance to regain health. For such services many heathen are ready almost to worship their benefactors, so great is their gratitude.

No mission station can be considered complete without a physician, first, to relieve any anxiety of its members attend upon the sick, and guard the entire sanitary condition of the station. This applies not only to the missionaries and their dwellings, but also to the institutions and all who may be under their care or training. Only thus can the greatest efficiency and the largest results be realized. There have been many instances of loss to the mission through long periods of sickness, or by death, both of missionaries and valuable natives, because of the lack of a physician. In countries where there are no properly educated native physicians, the necessity and usefulness of the medical missionary are coextensive with the growth of the mission and the increase of the native constituency. The gathering of large numbers in educational centers requires the constant supervision of a physician to preserve the healthfulness of the students. The multiplication of native churches and common schools, supplied by those who have been under careful training, opens new doors of influence for the physician as a natural consequence of such training. And native Christians, freed from the trammels of superstition, naturally turn to Christian physicians for healing. Their influence is also very helpful in extending the work of the physician both by employing him themselves and by speaking to others in favor of Western medicine. The medical work is also a very valuable object lesson to the heathen. Modern medicine and surgery are little less than miraculous to most heathen people, and the wonderful results of healing with their attendant blessing unconsciously attract them to the truth. In many places the visible results of healing are the most effectual of all means in leading the heathen to become interested in Christianity. Thus the itinerant method of making dispensing tours through the field, thereby enabling thousands to observe the process as well as the results of medical work who would otherwise never have an opportunity, is often more potent for immediate effects, especially in new fields, than the local dispensary and hospital work. It, also, aids the direct religious work to a large extent. There is perhaps no more effectual way of collecting a large audience and retaining it for the minister and colporteur than the traveling dispensary. As a permanent agency, however, the medical work should be regarded in a much broader way.

The medical mission has for its purpose not only the meeting of the daily needs of the station, producing immediate effects, such as helping to remove prejudice, open the way for the Gospel, and gather audiences, and giving tangible evidence of Christianity; but also the permanent and far-reaching work of training medical students, preparing medical text-books, and developing a medical literature. The transient effects of some medical work and the smaller constant influence of others, is due largely to a disregard of or a failure to carry out all or any one of these permanent objects. It is true that most medical work is not in a position to effect these results to any great extent (a subject worthy of separate treatment), but their vital relation to general missionary work is very real, and merits due consideration. If we may regard Christ's instructions to the twelve, and afterward repeated in substance to the seventy, and His last

command to go and disciple all nations, as containing the real spirit and intent of the Christian religion, they are as truly binding now as when first uttered, and medical missions should have as complete equipment and as able support, pro portionately, as any branch of missionary work. Medical missions in the past have not been lookt upon with any special favor by the majority of Christians, and most of those who have favored them have been wont to regard them as well enough, perhaps, but not specially important, except in some particular instances. And this has continued so probably more from ignorance of the subject than any other cause.

For many years certain boards have favored having a few medical missions in particular fields, while other boards have begun to see their benefits, and have utilized them to some extent. But, with possibly one or two exceptions, the use of medical work in missions has been employed from the point of view of its utility, or absolute necessity, rather than as a part of Christ's authoritative means for extending His kingdom—the same as preaching the Gospel and educating or discipling all who turn to the truth. The utility of such missions is not on this account any less, but the numbers are much fewer than if employed from an authoritative view-point. There are many things included in the extension of Christ's kingdom besides the mere preaching of the Gospel. The salvation of the whole man is many-sided, and Christianity is the only religion that meets all the requirements. It is possible for a heathen to get just truth enough to save the soul from perdition, and yet in all other respects he is as much of a heathen as ever. Hence the necessity of general enlightenment and help in other ways that will result in a more complete salvation. After the possession of a sound mind, through acceptance of the truth, the next essential step is to have a sound body in which to exercise it and develop true character under various educational processes. The medical arm of this threefold salvation is only second in order of importance. The lack of correct medical knowledge, or reliable medical literature, in most pagan countries, makes it necessary to begin at once the teaching and training of medical students, the preparation of medical text-books for their use, and the development of a new medical literature, both for the benefit of native physicians, and also for the general enlightenment of the people.

For those acquainted with the conditions in pagan lands, the mere mention of the departments of medical work would be sufficient. But for others something additional may be necessary.

It has been supposed by many that medical missions were more expensive and less valuable than others. But, in reality, as much, and sometimes more, good may be accomplisht with an equal or less outlay by a properly equipt medical work than by any other agency. The majority of medical missions are not sufficiently well sustained to make them the most helpful, and this lack has often been charged to inefficiency. The best equipt medical work, other things being equal, is among the most economical and efficient agencies employed in foreign missions. The evangelistic, medical, and educational work are so intimately related that they are really only different sides of one work, and there ought to be more intimate cooperation and mutual interchange and interuse of the three forces than has been the case in many instances in the past. The influence and efficiency of each

would thereby be very much enhanced.

After the more transient and superficial uses of medical missions comes the training of native medical evangelists, which in some countries are destined to become a most valuable adjunct to the native agency. Some experiments have already been made in this direction with most happy results. While it is always safe to hold to an "educated ministry" as the model standard, yet there are times and conditions when others also may, and frequently have to be utilized, and when great care and wisdom are exercised, the most efficient service is often rendered by those not directly in the ministry, and among them are the earnest Christian young men and women from the medical missions. Also, where there are insufficient missionaries or native preachers, or, in large missions with numerous stations and too few medical missionaries, the medical evangelist becomes particularly valuable, and sometimes absolutely essential to the continuance of the work. As a rule missionaries prefer not to be located where they will be dependent upon a native physician, but it sometimes so happens, and in ordinary cases a well-trained native can meet the needs. They can also be sent long distances from the central station, when it is not convenient for the medical missionary to leave, and in many ways they can render very valuable aid to the general work.

As the limits of this article do not admit of further detail, we will sum up by saying that it seems clear that healing as a missionary agency has Divine authority, not merely from example but by command, and as a natural accompaniment of the Gospel; that it is only second in importance; that its somewhat general use during the past fifty years has demonstrated its great usefulness, and might have been made much more so if it had been better equipt; that the greatest efficiency of missions in most pagan nations must include medical missions; and, finally, that many new medical missions ought to be establisht, and most of those already in use should be better equipt, more thoroughly manned, better supported, and more generally and intimately cooperated with by the missions with which they are connected.

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## The Beginning of Medical Missionary Work in Roman Catholic Countries.

BY REV. LEVI B. SALMANS, M.D.
Methodist Episcopal Mission, Guanajuato, Mexico.

There have been one or two isolated cases of individuals doing medical missionary work in Roman Catholic countries, for a short time, at least one of which was deservedly famous for its results. I refer to that of Dr. Robert Kalley in Madeira. But work under denominational auspices promising permanence and extension as a distinct agency for carrying the Gospel to the prejudiced and otherwise unapproachable classes among the masses of humanity, often denominated the Roman Catholic nations, was begun a little over eight years ago in Mexico.

The Methodist Episcopal Church had establisht missionary work in more than a hundred centers in eight of the Middle States of the Republic of Mexico. This work had been carried on for eighteen years, taking deep root, and having acquired considerable extension in most places, tho here and there was to be found a city in which the work had failed to secure a footing.

The two populous states of Querétaro and Guanajuato were by far the most religiously fanatical, and every other denomination which

had entered them had retired without success. The Methodist Episcopal Church had also ceased its efforts in several most important cities, and its work was very small and unprosperous in all the others. The city of Guanajuato, the capital of the State of the same name, is a mining city, having produced more silver than any other mining camp in the world, and it also had the distinction of having been the starting point for the fighting priest, Hidalgo, the Washington of this country. It had continued its relations with the liberal party, actively cooperating with Juarez (the Lincoln of Mexico) in expelling the monks and nuns and dismantling the Roman Catholic Church during the time of our Civil War. Our work here found sympathizers and hearers for the Gospel at first among these Liberals and made a most prosperous start. But as time past on the priests made their power felt more and more, until the silent ostracism they organized against all who showed us sympathy, drove our people away by the hundreds to seek other homes where it might be possible to rent houses, buy and sell, and enter into the ordinary relations which distinguish civilized man from the segregated lower order of creation. In 1880 our congregations numbered two hundred and fifty. One hundred of our regular attendants left the city that very year, and in 1891 the congregations averaged about thirty-five. Six hundred members approximately had been received into the church during these first sixteen years, and yet the very existence of our work was now being threatened, so effective had become the power of the intolerant priests.

All the rest of this northern region had suffered in the same way, though more quickly, no other of the seventeen towns and cities entered having attained anything like the prosperity of Guanajuato, for they were suffocated and held down to the day of exceedingly small things from the very start. Even in this city such was the hatred of us that in 1891–4 we were still exposed to discourteous treatment on the street at ordinary times, while on all public festive days the government found it necessary to place four companies of soldiers to guard the prineipal houses known to the masses of laborers as those of Protestants, to protect them from stoning and mob violence.

In 1891 a private practise of medicine was begun here by one of our missionaries. Two years later public preaching and dispensaries were opened in this city, Silao, and Romita, the board of managers of the missionary society taking the necessary steps in advanee in eaeh case. Twelve cents admission fee was charged in the dispensaries, and the private praetise was kept up by the medical missionary, who was also presiding elder, thus securing much the greater part of the funds necessary for the large work that sprung up, while at the same time finding entrance to the hearts and minds of the thousands who came to the dispensary, or who called our workers into their homes. Of eourse, the pastors, pharmacists, and Bible readers were most intimately associated with the doctors in all this work, and so the people came to be able to judge for themselves what sort of people these Protestants were, as well as what sort of opinions they held and what doctrines they preaeht, and were no longer guided by the opinions with which their priests formerly filled their minds. I say doctors, beeause to the first physician was added in January, 1894, Mrs. Margaret C. Cartwright, M. D., the wife of one of our mission-

aries at that time appointed to the pastorate in this city. In August, 1895, the Board sent out as a layman and helper to the founder of this work, Geo. Byron Hyde, M.D., who had formerly been a ministerial missionary in this country. The following June Dr. Wm. C. Roby was added, and still in December following, Dr. Harry L. Parish, both as wholly self-supporting missionaries.

For three years and a half these dispensaries continued open five days in the week. Forty thousand people heard the Gospel preacht in them. In 1896 one thousand copies of the Gospel were sold to the patients therein. Multitudes of tracts were thus distributed to persons whose prejudices were first removed, and then their sympathies and gratitude for well-appreciated services were enlisted. Otherwise these tracts would have been of little service to the cause.

The change which resulted in the popular feeling toward us removed the necessity of soldiers to guard our persons, homes, churches, and schools, and they were withdrawn; moreover, there arose a spontaneous demand for a hospital under our care. Five and a half years ago a friend gave to the Rev. Ira C. Cartwright twenty dollars, and said he must insist on a hospital, and with this small contribution lay the first stone. Many others followed with gifts varying from one cent to a hundred dollars. After two years of such manifestations of good will in this line, the board was askt to grant us the privilege of constructing a building for the medical work on part of a large plot of land they had just bought in the city. They granted it on the conditions that they be askt for no money for the building, and that no debt be placed thereon. The building was erected and put under roof in 1896. The writer was absent from the country in 1897, and just a year ago the work was taken up again, and sixteen rooms are now completed and are being furnisht and made ready for the opening on the national independence day, the 16th of September, a day on which we were formerly sure of a stoning, soldiers or no soldiers.

Some of the results mentioned ought to be "direct" enough to satisfy any one who really understands the way this agency has here been managed for evangelizing, but we will now mention some others which all will recognize as "direct results." Our schools in this city had always languisht, scarcely any children being able to be secured for them save those of our own families, and somehow these were exceedingly few. The dispensaries in the most direct manner filled them for the first time and kept them full of children from the homes of the Roman Catholic patients. Conversions occurred, bringing a new member into the church for every hundred persons who heard the word preacht in the dispensary.

About four hundred "probationers" were received as the result of the work I have described. This is a better record than can be shown in preaching to congregations at home, or in the regular church services in this country. Surely God has given the "signs" of His approval to this work! Had this been done in those more liberal parts of the country where we have been prosperous in our efforts at evangelization, any excessively economical person might have said what a "waste of labor and money," for more than twenty thousand dollars (Mexican) has been spent on this branch of the work, besides the support of the doctors, and the cost of the site, and the construction and furnishing of the hospital, which has been a still

larger sum, tho it may be stated that all of the first sum was raised in medical fees, save only about thirteen hundred dollars American money, while all the cost of constructing and furnishing the hospital has come from private persons, awakened to such generous giving by the work itself, without whose existence most of that money would never have come into the Lord's treasury.

It will be seen that it is not in a liberal and free field that we have proclaimed the Lord's Gospel, but in one which was thoroughly preempted by that ecclesiasticism which had bitterly prejudiced the people against us by calumny, until they were rejecting us as thoroughly as the Palestine Jews rejected Christ Himself, and it was only because in this case they sometimes underestimated "indirect results" of modern Christian civilization had placed upon the throne of civil power in this country the Liberal party, instead of the Pilate of old, that we escaped the Cross, and were met only by ostracism and a "lock out" more perfect than any other yet invented. Is it, therefore, true that medical missions should be employed only in such lands as have no physicians, in the modern sense of the word, that is, in pagan countries?

Enthusiasm for evangelization in connection with medical work immediately sprung up among all those who came in contact with it. And why not, when after being hated and shunned and having found it impossible to approach more than a very small number of the people with their burning message of love, they find among those attracted by medical philanthropy an open field for effectively publishing the good news to thousands? One of the happy results is that two of our brightest young men and one of the finest characters among the native teachers of the Woman's Foreign Missionary Society are studying medicine. Pablo del Rio is just now entering upon his third year of medical studies in Syracuse University; Macario Bribiesca is in his fourth year in Oaxaca, and Miss Petra Bonilla Toral enters upon her second year in Cincinnati. Others are preparing to undertake the medical course, and various of our best preachers would like to pursue such studies, were it possible, in order to open the way of approach for the Gospel to their countrymen at their hands, and at the hands of those associated with them in the work of their pastorates.

In part through the encouragement furnisht by our work here, three sister denominations have entered this field with medical missionary work. First came the Seventh Day Adventists. Almost from the very start they employed a force of twelve or fourteen Americans as doctors, nurses, teachers, and so forth. Their work was then supported with funds from the United States. They have prest on from dispensary and visiting work to the construction of a sanitarium in Guadalajara upon which they have spent thus far seventy-eight thousand dollars, and their work has come to be mostly self-supporting. The Methodist Episcopal Church, South, in San Luis Potosi have also been carrying on dispensary work for about two years, and have a five thousand dollar hospital now in operation. The United Presbyterian Church have had their first medical missionary in this country for nearly a year, and she is beginning to get such use of the language as to enable her to put their work into a more formal shape; thus far she had to work through interpreters and has been really but preparing for the greater work which she

will soon undertake in some city yet to be selected.

"Why should it seem so strange to you, brethren," that the church of God should use medical missions among the Roman Catholic populations of the world? Christ used it among the Jews. He commanded the twelve and also the seventy that "into whatsoever city" they came they should "heal the sick that are therein and say unto them the kingdom of heaven has come nigh unto you." No record exists of any limitation fixt as to time or place where they should carry on their evangelization in this manner. So far as we know, these are the only instructions given as to the manner of their work, save that which was found in the Master's own example, which was thoroughly confirmatory of the wisdom of this method. The Apostolic church, both among Jews and in the Gentile nations, followed up this method. Was not Luke the "beloved physician" and yet a traveling evangelist? While it is true that *miraculous* cures were used in those days, and the results were more instantaneous than those generally following the practise of modern medical science, still, who doubts but that God was well acquainted even then with the usually slower and more modern way, tho men were not, as yet? Are we not to dedicate *all our powers* to the service of Christ for the salvation of this world, both Catholics and pagans? Did Christ do more? If we are not yet acquainted with the shorter way in all cases, shall we not use the way known to us? May we not believe it possible that Christ's cures and ours are but parts of the same science, to a complete knowledge of which the Church of God is marching on if it but faithfully follows the Master? Any way; let us note the case of the good Samaritan, so highly commended by Him. Indeed, did He not command that that model of God-inspired philanthropy should be followed by those who would hear His voice? This kind "neighbor" used his time, his beast, his wine, his oil, a rented place in the inn, his bandages, and his money. These were the means used in the infant science and art of medicine in that day, and they are used still with a few others added. But, while our Master commanded and commended this sort of philanthropy, He more particularly specified, as stated above, the union of healing for body and soul in the work of evangelization "in *whatsoever* city into which ye enter." Is this word "whatsoever" not as all-inclusive in its meaning as the word "whosoever," to which the theologians cling with such joy to prove the universality of the offer of salvation?

Brethren, my plea is for the sacred use, and in a more extended and systematic way, of the art of body healing. Many have insisted that the Christian ministry is not a profession, but a calling. Has not our Christ *called* into His vineyard some of the men of the medical profession also, and is not the medical missionary possest of a "calling" or "gift" just as much as the other persons mentioned in Paul's catalogues, found in 1 Cor. xii. and Eph. iv.? "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." "Now there are diversities of gifts, but the same Spirit; . . . and there are diversities of operations, but the same God that worketh all in all. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the work-

ing of miracles," etc. It is interesting to note that these last two are mentioned apart as if distinct "gifts" or "callings."

One more thought only. Christ, while apparently commanding all His followers to imitate the philanthropy of the Good Samaritan, specially commanded His official evangelizers to be healers of the body as a means to their particular end. How is it, then, that some still insist that in the mission field a doctor must not be a preacher, and that a preacher must not be a healer of the body? "The two works must be separate." Christ associated them. "There must be two separate persons for the two operations." Christ associated the two operations in one person when used for convincing and converting unbelievers. All this shows that the church in our day is yet in uncertainty and confusion about the nature and uses of this great "gift." In our times the usual way out of such dilemmas seems to be discussion. May it come and do its work quickly, that we may see the blessed fruits of a perfectly understood and faithfully used "gift" of God for reaching all hardened unbelievers, whether in Catholic countries, or pagan, or in our own city slums.

## Rev. Samuel Reynolds House, M.D.

BY J. T. G.

When the tidings went out on Aug. 13 that Rev. Samuel Reynolds House, M.D., on that date had gone to his everlasting home from his earthly home, at Waterford, N. Y., one could not be saddened by the news. He was in his eighty-second year, was nearly blind, and had for some years been earnestly desiring to "depart and be with Christ, which is far better." But to us there remains the memory of a sainted man, whose life was as well-nigh blameless as is given to the church on earth to know. It was, however, far more than negative, for he was through many years an incarnation of medical science, employed in missionary work. Later, he was a successful evangelist in the Siam mission of the Presbyterian church, which he and Dr. Mattoon founded at Bangkok in 1847. He was a pioneer, a hero, a scientist, and a saint. His heroism was manifest on many an occasion.

In June, 1849, there was a fearful epidemic of Asiatic cholera in Bangkok, during which over a tenth of the population, 30,000 persons, died within a month. The native physicians abandoned their patients, panic-striken, when at its height, 1,000 or 2,000 deaths occurred daily, the dead bodies being consumed in the temple grounds, and hundreds of them were thrown into the river. It required conviction and courage to remain in the midst of the body of this death; and moral strength of a masterful kind to face the superstitions of the natives with the best medical science as a substitute. But Dr. House did this with a high percentage of success, administering spirits of camphor, one drop in a teaspoonful of water "every three minutes by the clock." The native preventive was a strand of cotton tied around the neck and wrists, which it was said the disease-demon could not cross.

Dr. House, in 1857, found himself confronted with an epidemic of smallpox, which resulted in the death of thousands. There was no prophylactic in the city of Bangkok, or in the kingdom of Siam. Mrs. Mattoon's little child was brought from Singapore to Bangkok with the mother on a visit. The child had been recently vaccinated, and virus was obtained, which resulted in the saving of many lives.

Another instance which illustrates his scientific skill and his moral qualities, was that connected with a personal accident and injury. When on one of his mission itineraries, he was gored by an enraged elephant, whose sharp tusks ript open the doctor's abdomen to the extent of three inches, allowing the bowels to partially protrude. He replaced the bowels himself, and having his case of surgical instruments with him, with his own hands he sewed up the gash. He was borne by natives to a village five hours distant, where he remained in an open shed for a fortnight, when he was taken away in a boat to his destination, Chung Mai, and lay with fever for many long weeks.

All this but prepares one to understand the persistency with which Dr. House and Dr. Mattoon could labor on twelve years before seeing their first convert! He was repeatedly honored by the Royal House of Siam, where he was king's physician. The king greatly promoted the mission.

In the Troy *Daily Times*, Aug. 14, we find the following data concerning Dr. House:

"Rev. Samuel Reynolds House, M.D., was born in Waterford, October 16, 1817, his parents being John and Abby Platt House. He entered the Rensselaer Polytechnic Institute, Troy, in 1833, having been fitted for college by Professor Taylor Lewis, principal of the Waterford Academy. He entered Dartmouth in the sophomore class in the winter of 1834–35, and graduated from Union College in 1837. After leaving college he had charge of a school in Virginia, and was afterward principal of the Western Academy, Connecticut. He took up the study of medicine, attending lectures at the University o. Pennsylvania in the winter of 1841–42, and the Albany Medical College in 1843, and graduated at the College of Physicians and Surgeons, New York, in 1845. He was appointed by the Presbyterian Board of Foreign Missions a medical missionary to Siam, and sailed from New York July 27, 1846, arriving in Bangkok March 28, 1847. In 1856 he returned home and was ordained a minister of the Presbyterian Church by the Presbytery of Troy. In the same year he married Harriet M. Pettit, of Newark, N. J., and with her again sailed for Siam, where together they were engaged in missionary work. He was obliged to abandon it on account of the illness of his wife in 1876, and return to Waterford, since which time he has resided there. He received the honorary degree of A.M. from Union College in 1840. He was a member of the American Oriental Society; he was the discoverer of a shell which bears his name. It was formerly called "Cyclostura Housie," and afterward "Speraculum Houseio." He publisht an article in the *Knickerbocker Magazine*, April, 1845, entitled "The Chemist's Dream," also a pamphlet, entitled "Notes on Obstetric Practice in Siam," in 1879.

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"Another forceful illustration of the fact that 'the dark places of the earth are full of the habitations of cruelty,' has just been supplied by Stoepel, the well-known German explorer, who has recently made the ascent, for the first time, of Mount Morrison, the highest mountain in Formosa. It was while making this exploration and ascent that Stoepel came upon a tribe of man-eaters heretofore unknown, and distinct from any known race. These men have maintained complete isolation, never communicating with the Chinese, and are of Malayan origin. They are skull hunters—always on the hunt for human heads. Stoepel actually witnest the progress of a cannibal feast while hiding in the underbrush. A dispute having arisen in Taiko, Formosa, over the paternity of a child, an appeal to head-hunting was regarded as the only way by which the righteousness of the child's case could be determined. The result was a massacre in which thirty heads fell, after which the savages indulged in a feast, at which the heads of the murdered villagers were conspicuously displayed. How much better some of the inhabitants of the Philippines are, is yet to be disclosed."

# IV.—EDITORIAL DEPARTMENT.

## The Success of Failure.

The tendency of our times is to the worship of *success*. Like the Chaldeans, of whom Habakkuk speaks, whose dignity proceeded from themselves, and who worshipt power as their god—men bow down in adoration before what they count success.

It would be well if some one would write a book on *the success of failure*. All through history men's successes have often been, in God's eyes, their failures, and their apparent failures their successes. He has wrought out his own plans in the breaking up of man's schemes. Paul felt assuredly called to Macedonia. He went. His reception was the scourge, the stocks, and the cell of an inner prison. Nine-tenths of God's servants would have counted that vision of the man of Macedonia a vagary—a wild dream of fancy, or a delusion of the devil, and given themselves over to morbid complaints, self-accusations, and murmurs against God. Yet out of that Philippian failure came Lydia's conversion, as well as the jailor's, and the first church of Europe, whence as mother came all the rest.

The modern mammon is not money, but *success*, whether monetary or military, authorial or artistic, splendid achievements, or only a famous name. Everybody falls down and worships the successful merchant, inventor, advocate, orator, statesman—or even the mere politician, demagog, schemer. The man who has no reputation, but only notoriety, is sometimes the center of a gaping crowd of admirers. Even criminals are not without those who render them a sort of homage.

We who believe in God should learn that any life is a failure in His eyes that is not *conformed to Him*. The failure of *not entering into the will of God* is an eternal loss, whatever other seeming gain may accompany it. Many a man who has seemed to have lost his life will be found to have found it as the seed that dies finds its harvest through its disintegration. David Brainard, David Livingstone, Henry Martyn, Harriet Newell, and thousands of others like them, have buried themselves in heathen darkness and obscurity, as the seed of God, and the success can never be seen until the sheaves are ingathered. Numbers, money gains, popular applause, visible results—all these are illusive and deceptive. Noah preacht righteousness and built the ark as his visible witness to the message he preacht. He had a long term of service, but he never made one convert. When the day came for the entering into the ark, he and his family were *all* that went in out of the whole race, and his family went in for his sake. What a stupendous failure! Yet not so does the Spirit reckon in the Eleventh of Hebrews! The moment a man or woman realizes that *God* is the one worker, and all others only His tools, His weapons, His instruments, it becomes evident that our ordinary standards of success are totally misleading. He only knows what success is—for He only knows what the work is that He proposes to do, and the end that He proposes to reach. All we have to do is to yield ourselves to His hand and will, to do with us as He pleases, and then whatever be the apparent success or failure it gives us no concern. He may use us as a hammer, only to break up; or a sword, only to thrust through and destroy; or a rod, only to chastise and correct; but that is success, if it carries out His plans, just as truly

as it would be, if He used us as a trowel to build up, as a candle to illumine, or as a vessel to convey blessing and refresh thirsty souls. These are obvious truths, but it takes a lifetime to learn them. Yet for want of learning them thousands are failing properly to estimate the greatest problems and issues of life.

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Mr. William T. Stead, editor of the British *Review of Reviews*, in writing recently from Constantinople, said concerning Robert College:

"Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey, and set about teaching American methods to the rising youth of the East in an institution called the Robert College. They have never, from that day to this, had at their command a greater income than $30,000 or $40,000 a year. They have taken no hand in politics. They have abstained from identifying themselves with any sect, nationality, or party. They have stuck to their appointed task, and they are still sticking to it. They have insisted that every student within their walls shall be thoroughly trained in the American principles, which, since they were imported by the men of the *Mayflower*, have well-nigh made the tone of the world. They taught all these students five languages, but they never hesitated to proclaim that, tho they spoke with all the tongues under heaven, it was but foolishness unless the moral and spiritual character of the students was trained and molded by religious men. 'Moral development, spiritual discipline, is the more essential part of education.' 'The true object of college education is the development of the faculties and the formation of character.' That was their line, and they have stuck to it now for thirty-four years. With what result? That the American college is today the chief hope of the future of the millions who inhabit the sultan's dominions. They have two hundred students in the college today, but they have trained and sent out into the world thousands of bright, brainy young fellows who have carried the leaven of the American town meeting into all the provinces of the Ottoman Empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present misnamed the government of Turkey."

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Apropos of the two papers on Dr. Green, which have been printed in these pages, we may refer to the following which appeared in the New York *Sun* June 23, 1897:

"In the island of Ceylon an interesting event has taken place—the opening of a hospital on the island of Caradive to the memory of Dr. Samuel Fisk Green, a brother of the Hon. Andrew H. Green, of New York. We quote from the *Jaffna Star;*

"'This institution at Caradive was formally opened on the 12th inst. Between three and four hundred gathered, including some fifty from outside of Caradive, who were honored with seats on the veranda. There was also quite a company of Tamil ladies. Soon after 3.30 P.M. Sir William Twynam, K.C.M.G., arrived and, taking the chair, the exercises were opened by the singing of a lyric, and the reading of Scripture by the Rev. C. M. Sanders, the Caradive pastor.

"'After this came a historical sketch of the undertaking by Mr. K. Visuvanather, through whose efforts chiefly the hospital has been erected.

"'Sir William, who was always a warm friend and enthusiastic admirer of Dr. Green, and who has ever taken great interest in providing proper medical faculties for the people of the northern province, spoke at length of Dr. Green as a physician, as a man, and as a friend, told how much he personally owed to him, and related incidents showing his widespread influence, and especially his genial yet earnest Christian character.'

"Addresses followed by the Rev.

T. S. Smith, Dr. Mills, Dr. Paul, of the Friend in Need Society's Hospital, and T. C. Chengarapillai, Esq., proctor of the supreme court.

"The building is on the main road, near the center of the island, and a little more than a quarter of a mile from the church. One of the speakers exprest the hope that 'its usefulness may rapidly increase, and that it may be a center of healing, both bodily and spiritual, to the more than 8,000 inhabitants of the island of Caradive."

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Since October first marks the tenth anniversary of the founding of the *Arabian Mission* of the Reformed Church, it is expressly fitting that we should give considerable space this month to the masterly article of Rev. S. M. Zwemer, one of the pioneer missionaries from America to the "cradle of Islam." The eight missionaries who are at present on the field, unite in asking their friends, and the friends of the mission, to observe October 1st as a day of humiliation, thanksgiving, prayer, and farewell offering in behalf of this strategic point in the battle of Christ, the Son of God, against Mahomet, the false prophet of Islam.

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Mr. Chamberlain presided on May 10th at a dinner for establishing the London School of Tropical Medicine. He said that in the work of civilization and government the greatest enemy is not the hostility of savage chiefs, the influence of barbarous customs, or the physical difficulties of the country, but the insidious attacks of deadly disease. To find a cure for this, it is needful to extend the study of tropical diseases and create a school of trained practitioners and investigators, so that in future scientific research might go hand in hand with practical medicine.

"With the progress of sanitation, and the improvement of the conditions of existence, some of the most dreaded scourges of the human race have practically disappeared from Western countries. Leprosy has died out; typhus and cholera have largely lost their terrors, and the plague is successfully kept away. There is no reason to despair of an analogous progress in the tropics. We may learn how to control malaria, and how to inoculate against yellow fever, which, indeed, has already begun to yield somewhat to the assaults of science. The time may come when the white man will be able to live and work in the latitude of the equator without requiring constant holidays to maintain his vigor. The real conquest of the Dark Continent will have begun when this consummation is reacht, and those who assist in bringing it about will be doing at least as much for the civilization of Africa as the soldiers and the travelers. There is no more fruitful field open to medical science in the immediate future; and it is gratifying to think that England will now be able to take the lead in exploring it."

"The Anglo-Saxon race has solved every problem of colonial expansion save that of acclimatization in the tropics. There is no barbarous race upon which it can not impose its will, but the insidious diseases of tropical lands still baffle it, still roll back its conquering progress. . . . At the present time almost all the new movements of colonial expansion are directed toward the tropics, where important markets for our manufactures remain still untapt."

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### A Correction.

Our attention is called to a possibly misleading title to the article on Metlakahtla, Alaska, which appeared in our July number. Both articles, of course, refer to New Metlakahtla, on Annette Island, Alaska. The original Metlakahtla is located in British Columbia, and the Church Missionary Society of London is still carrying on work there, under the able Bishop Ridley and his fellow missionaries. "It is as prosperous now as ever it was."

# V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE HEALING OF THE NATIONS. J. Rutter Williamson, M B. 12mo, 96 pp. 40 cents. The Student Volunteer Movement, New York.

This little treatise on medical missions is a statement and an appeal by one who has been closely connected with the Student Volunteer Movement, both in Great Britain and America. The author has sought primarily to provide an outline on medical missions for the use of missionary study classes. He aims to present facts and figures, not anecdote and incident. The facts are, however, well selected, and are interesting and forceful. The arguments for medical missions are briefly set forth—both the Biblical basis and the appeal of the "murdered millions of non-Christian lands." The blessing which has attended medical missions is also shown. Doors have been opened, hearts toucht, and many other results prove the value of this method of work. Dr. Williamson's appeal is on the whole the strongest we have seen. He rightly says that there is need for a thorough treatise on this subject—one that will be a classic taking up medical missions in all their aspects. The bibliography which accompanies the present volume shows that much has been written, but it is scattered and fragmentary.

MISSIONS IN EDEN. Mrs. Crosby H. Wheeler. Illustrated. 12mo. 193 pp. $1.00. Fleming H. Revell Co., New York, Chicago, and Toronto.

If any place could do without missions we should have supposed that it would be "Eden." Mrs. Wheeler's title is taking but rather presumptuous and indefinate. It takes for granted that Eden was or is in the Euphrates Valley, roundabout Harpoot, Eastern Turkey, where the author has spent forty years as a missionary. However much she may incline to this opinion, others may rightly question her authority.

Mrs. Wheeler first takes us from America to Trebizond, then describes Armenia and the beginning of work in Harpoot. Some points are given on Armenian etiquette and housekeeping.

Several very interesting stories are told of Armenian Christians, and two chapters are especially devoted to woman's work. The book closes with incidents of the recent massacres, and the subsequent relief measures.

The glimpses of life in Eastern Armenia which are given us in the book are interesting but not unique. There is much to assist one in gaining an accurate idea of missionary life and work in that region, but also much that is commonplace, unimportant, too personal, or irrelevant, *e.g.*, the seasickness, pun on hydrophobia, etc. The dedication of the book to Student Volunteers might lead one to expect something for students, but it is more correctly among its place as one of the series "Stories of Missions." We are more and more convinced that no missionary book is complete without a good map.

THE MISSIONARY MANUAL. Amos R. Wells. 16 mo. 134 pp. 35 cents United Society of Christian Endeavor, Boston and Chicago.

Here is an excellent little handbook of suggestions for missionary committees of young people's societies. Mr. Wells takes up in turn the missionary society, committee, meetings, maps, music, prayers, reading, study classes, letters, socials, museums, money, etc. His remarks on each have pith and point. We know of no book so good for the purpose for which it is intended.

JAPAN AND ITS REGENERATION. Rev. Otis Carey. Map and Statistics. 12mo, 137 pp. 50 cents. (Paper, 35 cents.) Student Volunteer Movement, New York.

This is one of the excellent text-books issued by the Student Volunteer Movement for Foreign Missions for mission study classes in colleges and seminaries. It presents in precise and concise form the main facts in regard to Japan and the Japanese, and especially narrates the history of Christian missions in the empire, and describes the methods of work, the peculiar conditions, difficulties, and opportunities which confront the missionary. There is an analytical index and appendices devoted to Formosa, a bibliography, and statistics. The map is clear and up-to-date, and is accompanied by an index showing the location of all the missionary societies at work in the empire. We know of no better book with which to begin a study of Japan as a mission field. The second edition of the book will contain also a "Key to the Pronunciation of Japanese words."

THE CONVERSION OF THE MAORIS. Rev. Donald MacDougall, B. D. 12mo, 216 pp. Illustrated. $1.50. Presbyterian Board of Publication, Philadelphia.

New Zealand is one of the countries about which little has been written for missionary readers, but the story of the conversion of these natives from cannibalism to Christianity is of thrilling interest, and an unanswerable argument for the reality and power of the Gospel.

This book is well planned and well written. Mr. MacDougall first gives an account of the history and character of the Maoris, then describes their legends, superstitions, and customs, and devotes the major portion of his book to an account of the beginnings and progress of Christian missions among them.

The Maoris now number 40,000 and own about 10,000,000 acres of land in New Zealand. Their native king has now resigned his sovereignty and is pensioned by the British Colonial Government. They are better law-abiding citizens than the Europeans. Most of them live as farmers and cattle raisers in scattered groups in the interior. The majority of the Maoris are Christians, and there are some fine native pastors and evangelists, but those in the remote north are still heathen, and are sadly in need of Christian instruction.

The concluding chapters of the book deal with religion and education in New Zealand, and with Samoa. Mr. MacDougall has here made a substantial contribution to missionary literature.

GRAMMAR AND DICTIONARY OF THE BOBANGI LANGUAGE. Rev. John Whitehead. 8vo, 500 pp. The Baptist Missionary Society, London.

The Bobangi language is spoken over a part of the upper Kongo district in West Central Africa, and Mr. Whitehead, who is a missionary of the Baptist Missionary Society of England, has accomplisht a valuable work, since this is the only publication of the kind in existence. The book comprises a grammar, together with a Bobangi-English and English-Bobangi dictionary.

THE STORY OF THE YEAR 1898-1899. 8vo, 93 pp. Paper. Illustrated. 1 shilling. Church Missionary Society, London.

If all missionary societies would follow the example of the C. M. S. in issuing such short popular reports as this, they would not lack for readers, and would be of immense advantage in awakening interest and keeping their constituents informed. This report takes up the home work of the society and then the various fields. It closes with a list of officers, a financial statement, missionary statistics, and lists of clerical, lay, and native workers. The illustrations and maps add materially to the pamphlet, and help to dispossess one of the idea that he is reading a dry "report."

# VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

## THE KINGDOM.

Something besides money is required for the world's evangelization, but of such "sinews of war" for the campaign against deadly error and sin there certainly is no lack; for the Director of the Mint's estimate of the world's output of gold in 1898 shows a total of about $295,000,000, against $237,500,000 in 1897. Africa stands first, with $80,000,000, Australia second, with $67,500,000, and the United States third, with $64,463,000. In 1897 the order was as follows: Africa, $58,300,000; United States, $57,363,000; Australia, $55,684,000. For 1898 Canada is credited with $14,000,000, of which the Klondike diggings supplied about $10,000,000.

—It is estimated that during the present century nearly 73,000 Jews have become Protestant Christians, over 57,000 have joined the Roman Catholic Church, and 74,000 the Greek Church. These with those who have left Judaism through mixt marriages make a total of 224,000 in this century. The annual conversions to Protestant churches average over 1,400.

## AMERICA.

**United States.** — Among Mr. Moody's many forms of evangelizing activity his Chicago Bible Institute is scarcely second to any, as these statements will show:

"The ten years of its existence have proved that there is no lack of young men and women who wish to avail themselves of the privileges of the Institute. Over 2,500 have been enrolled—more than 500 in 1898 alone. They have come from every part of the United States and eighteen foreign countries (a considerable portion of them were from Great Britain and Ireland) and represented 33 denominations. That there is a large place for such workers is seen from the fact that of those who have past through the Institute, 67 are superintendents of city missions and other such responsible institutions in this country and Canada, 130 are preaching the Gospel among the heathen, 29 are colporteurs, 30 are Christian Association secretaries, 47 are Sunday-school missionaries, 300 are pastors, pastors' assistants, and church visitors, 193 are in evangelistic work, and 207 are in city and reserve missions. Of the rest, some are wives of pastors; some are teaching the English Bible in different educational institutions; some are not devoting their entire time to Christian work, but in their home churches are doing much more effective service on account of their training at Chicago."

—The Substitute Band* of Springfield, Massachusetts, is an organization with the motto: "Put a man in my place." Their purpose is to secure as members those who can not go to the mission field, but will give $25 a year or more to support a substitute missionary or native worker. Already over $3,000 have been forwarded to the foreign field in the first six months of this year. It is a noble enterprise.

—The plans for the Ecumenical Conference on Foreign Missions† to be held in New York City next spring, indicate a most successful conference. The cordial cooperation of the missionary societies of Great Britain has been secured as well as that of societies upon the continent. Rev. James Stewart, M. D., D. D., of Lovedale, South Africa, is expected to be present, and it is probable that Lord Overtoun and Lord Aberdeen will also attend. There will be a stong delegation from the continent, repre-

* Founded by H. B. Gibbud, 174 Marion Street, Springfield, Mass.

†Copies of the Prospectus can be had from Ecumenical Conference Secretaries, 156 Fifth Avenue, New York City.

senting the German, Dutch, Scandinavian, and French societies, and among them, it is hoped, Prof. G. Warneck, D. D., of Halle, and the Rev. François Coillard, the well-known pioneer of French missions in South Africa.

—The American Ramabai Association requires for the year's expenses $20,000: $6,000 for the pupils in the Sharada Sadan, numbering from sixty to seventy-five; and $14,000 for Mukti, with its 365 pupils, who, having been gathered together at the time of the famine, are absolutely dependent on the Mukti Home for food and shelter. Money is still needed for the completion of the buildings for this home. This is preeminently woman's work. It is a great opportunity for the women of America who lead such exceptional lives of activity and freedom, to give to the women of India, who are so terribly restricted, a taste of that which alone makes life worth living—the knowledge of Christ, active freedom and happiness that come from a Christian education, diversity of occupation, and the understanding of the true conditions of the home and family life.*

—One of the most successful forms of city evangelization is the "tent work," which has been carried on during the past summer in New York and Philadelphia. This season, when the saints take their vacation, but sinners do not, when churches are closed and pastors are away, but theaters, saloons, and brothels are even more wide open than ever, is an especially opportune time for such evangelistic work. Large tents have been placed in vacant lots, and the most successful evangelists have preacht to multitudes every night, except Sunday. Rich blessing has attended them.

—It is said that more than 30 young men from Methodist colleges have voluntcered for service in India under Bishop Thoburn's call. By the conditions imposed, these men agree to remain unmarried for a term of years, and to serve without salary. Altho so many are ready to go under these conditions, but 12 can be sent, because of lack of funds.

—The Christian Endeavor Tenth Legion (those who have taken the pledge to give one-tenth of their income to the Lord for the advancement of His kingdom) of Cleveland, O., numbers 1,022.

—Statistics show that churches which keep postponing the erection of an edifice are most apt to die. The Congregational Church Building Society has been the agency that has for nearly fifty years come to the rescue of needy churches, so far as its funds allow, having put into 3,650 buildings for religious uses no less than $2,750,000.

**West Indies.**—The severest hurricane ever known in the region visited the West Indian Islands early in August. It came from the south, sweeping over Puerto Rico, the Virgin Islands, Guadalupe and Montserrat. The storm came from the south and past to the northwest, lasting for nine hours. Whole towns were destroyed. The destruction of telegraph communication makes accurate information impossible, but it is certain that the loss of life is great, reaching thousands. Ponce and Humacao, in Puerto Rico, were greatly damaged. At least a hundred thousand people are homeless in Puerto Rico. General Davis, commanding in Puerto Rico, reports great destitution as the result of the storm;

* The treasurer of the Boston Circle, Miss Harriet E. Freeman, 384 Commonwealth avenue, is ready to receive subscriptions annually of one dollar and upward. A Sharada Sadan scholarship is $100 annually; a Mukti scholarship is $15 annually.

the government stores are greatly damaged, but relief wagons are being sent out from Ponce as rapidly as possible to relieve the greatest suffering. General Davis has appointed a Board of Relief, and has appealed for aid.*

## EUROPE.

**Great Britain.**—It is said that the first missionary contribution ever made in England was Sir Walter Raleigh's gift of £100, for the spread of the Christian religion in the colony of Virginia.

—The Church Missionary Society now occupies 520 mission stations, has 1,136 European missionaries (including 76 medical missionaries), and a total of something over 6,000 native workers. The number of native adherents is 247,556, as against 240,876 last year. There are 64,904 communicants, there were more than 16,000 baptisms during last year, and there are some 80,000 scholars under instruction.

—With such a prodigious circulation for its five periodicals, no wonder that the C. M. S. prospers and goes on from strength to strength. Let us all read, note, mark, and inwardly digest these toothsome and stimulating figures: *Intelligencer*, 79,200; *Gleaner*, 1,000,800; *Juvenile Instructor*, 726,000; *Awake*, 531,000; and *Mercy and Truth* (*Medical*), 72,000. Total (grand total, indeed), 2,409,000.

—The Mission to Lepers in India and the East thus summarizes its completed quarter century of work: At the close of the five years after its establishment, the mission had only 1 asylum of its own; support was given to 3 of those controlled by other societies, and *no* accommodation had been provided by them for the untainted children of lepers. In its present position the mission supports 21 asylums entirely, makes grants toward 11 others, and has 14 homes for children. For an expenditure of £8,600 in one year as many as 4,000 lepers and their children are being, in many cases, wholly, and in others largely supported, and there are 1,500 Christian lepers in connection with the various stations.

—The Irish Presbyterian Church has missions in China and India (the native state of Kathiawar). From the latter is reported a larger number of baptisms than in any one year hitherto. Two additional native pastors were ordained last year. The missionaries ask that a native presbytery be organized to be composed of the ordained foreign missionaries, the native ordained pastors, and the representatives of the several sessions, while the foreign missionaries should be organized into a mission council, charged with a general superintendence of the work of the mission, and be responsible to the home board for the expenditure of the mission money.

—The British Friends sustain 5 missions, and in these several countries: India, Ceylon, Madagascar, China, and Syria. They report 78 missionaries (of whom 24 are wives), 23 single women, 174 native preachers, a total of 1,035 native helpers, 15 hospitals with 30,063 treated last year, 20,869 pupils in the 258 schools, 200 organized churches, with 14,297 adherents in addition. All this is the fruit of 33 years, the first mission dating from 1866. Madagascar is the principal field for visible results, tho India has nearly twice as many missionaries.

*Supplies and money may be sent to the Merchants' Association, Broadway and Leonard streets, New York. Mr. William Corwine, the Secretary, will give full information as to specific needs, as he will be in direct communication with the authorities at Puerto Rico and the other islands suffering from the effects of this storm.

—The United Presbyterian Church, both in Scotland and America, is vigorously aggressive upon missionary lines. And as for the former, these figures show with what results: 7 missions; 62 ordained missionaries; 21 ordained natives; 16 medical missionaries; 43 zenana missionaries, a total educated agency of 1,015; 382 stations and outstations; 26,971 communicants; 11,516 inquirers; 363 schools, with 20,146 pupils. Jamaica, Manchuria, and Kaffraria are the most prosperous fields.

**France.**—This statement has recently been made by the Director of the Paris Missionary Society: "The French Reformed Church is at present keenly alive to the claims of missions. It has long had missions, but of late political events have forced upon it a great responsibility. The acquisition of Madagascar by France involved the taking over nearly 300,000 Protestants, the converts of the London Missionary Society. These have their own ministers, but they are not yet able to do without European missionaries. The French Government soon showed a jealousy of English missionaries having so much influence in the island, and their position was made uncomfortable. The Jesuits then offered to the government to take care of these native Christians. When this condition of affairs was realized by the French Protestants, their pride as well as their zeal was touched, and they resolved to take charge of their coreligionists in their new colonial possession. They used influence with the government, and secured perfect liberty for Protestants. They have sent out missionaries who are taking the place of the London Missionary Society missionaries, who willingly surrender to them their work. These new missionaries, being French, are acceptable to the authorities, and are able to superintend the teaching of French, which is now required in all schools."

**Germany.**—In consequence of the Morton bequest the Moravians are about to extend their mission work by establishing new stations in South Africa, on the Mosquito Coast, Nicaragua, and in Labrador. It is expected that $80,000 will be applied to this new work. According to the conditions stipulated in the bequest, the money must be used for new enterprises, and can not be used for the paying of debts or the support of work already establisht.

**Austria.**—In Prague, where seventeen years ago there was only one Protestant church, which had to worship in a hired room, there are to-day 3 prosperous congregations with homes of their own, each doing admirable practical Christian work.

—Altho the Emperor of Austria is a Roman Catholic, he is a supporter in some degree of Protestant institutions. He contributes £50 or £60 per annum to a Protestant establishment for deaconesses in Vienna. The Protestants of Jägerndorf, in Bohemia, received not long ago a donation of half that amount for a new church. The Protestants of Silesia receive from time to time grants from the ministry of religion and instruction for the erection of schools and churches. A Protestant minister of Buda-Pesth has been decorated with the order of Francis-Joseph. Intolerant priests are occasionally prosecuted and fined for abusing Protestants. A scurrilous pamphlet by a priest representing Luther as a suicide has been prohibited.

**Russia.**—Describing one of the villages in the Russian famine district, Rev. Alexander Francis, pas-

tor of the Anglo-American Church in St. Petersburg, writes as follows:

There are over four hundred houses, but I became so sick at the sights that met us that I cried a halt after two hours' work. During that time we did not come upon a single house which had escaped the plague; not one. In many houses, five, six, seven, or even eight people, being in some cases the entire family, were lying in rows on broad benches, which serve the Tartars as beds—all practically naked. On our entrance they simply bared their teeth, which were loose, and the gums bleeding, to show that they could not speak, and pointed to their legs, which were crippled with pains, to show that they could not rise to greet us. Some of them had been lying in that state for months, with not a soul to tend them.

Other accounts confirm the above. The famine is confined to the eastern provinces, and is due to the lack of crops caused by the long continued drought. As added horrors, both typhoid fever and scurvy, the natural results of foul and inadequate food supplies, are raging in that region. The bubonic plague is now threatening the unhappy people. A population of twenty millions of starving and diseased folk appeals for aid. Russians themselves have done much, but the famine and its consequences are too devastating for their withstanding. If anything is to be done, it must be done quickly to be of any use. It costs only seventy-five cents to keep a life for a month.*

**Sweden.**—The Swedish Missionary Association, a union of the free churches, resembling in church government the Congregational churches, held its twentieth annual meeting in Stockholm last June. This society, formed for carrying on home and foreign missions, has had a wonderful development in every way, having now about 1,000 churches, with a membership of at least 90,000. The income for 1898 was £13,540, and of this sum about £9,000 was spent on foreign missions. The most important sphere is the mission on the Kongo, which was commenced in 1881 in connection with the old Livingstone Inland Mission, and has, in spite of all difficulties, been most prosperous. Here are 5 stations and 42 out-stations, where regular mission work and schools are carried on, 24 European workers, and 56 native ones, 270 were baptized last year, and the church members numbered 903. An extensive educational work is done, with 51 schools and 1,579 scholars, being an increase during last year of 7 schools and 420 scholars. In the east of China the S. M. A. has 3 stations—Wuchang, Ichang, and Shasi, with 10 missionaries and some native helpers.

* A committee of prominent New York business men has been formed for the purpose of securing and forwarding relief funds. Mr. J. A. Scrymser, 37 Wall street, is the treasurer.

## ASIA.

**Turkey.**—Miss Agnes C. Salmond, of Marash, writes in her latest circular letter about the work for the Armenian widows and orphans* as follows:

The school vacation has begun, and we have succeeded in getting all our boys who are over 12 years and over hired out to learn some branch of trade which will help him in his future life in the village to which he may return. We have:

| | |
|---|---|
| 26 Shoemakers | 5 Carpenters |
| 20 Weavers | 6 Tinsmiths |
| 16 Tailors | 3 Dyers |
| 3 Barbers | 3 Bakers |
| 2 Tent-makers | 4 Potters |
| 2 Gardeners | 2 Shepherd-boys. |

The girls also are busily employed in domestic arts.

The following is the translation of a letter, which one of the dullest boys askt permission to write his supporters.

Dear Friends: I wish to tell you a little of my life's story because I am so very grateful

* This work is supported by the National Armenian Relief Committee, whose secretary is Rev. Geo. P. Knapp, Barre, Mass.

to you. When I was quite small my father lost both legs through an accident, was taken ill and died, my mother also not long after, so that I remember very little of either of them. Then an uncle took me to his house, and by-and-by sent me to work for another man. I was too little to do this man's work, and he turned me off, my uncle was so poor he could not keep me, he said, so there was nothing for me but to beg for bread to eat in the streets of Zeitoun. I got among bad people and learned all their bad ways. When I stop to think now of my past I shudder at my sin, my darkness and ignorance. I hated church, but even if I went I could not understand anything, I knew not of a God or Holy Spirit or of a loving Savior. When any one tried to advise me I mockt and laught at them. It seems to me I was growing up like a wild animal, bad and growing worse.

In the siege of Zeitoun my uncle was killed and the house where I lodged was struck by a cannon-ball and part of the wall fell on me: many thought I was killed, but when they dug me out of the ruins tho I was very badly bruised, I recovered. When lying there ill I wondered if some way of escape for me could not be found, and I thought I would go to Marash, for I had heard of the schools there. So one very cold day when the snow lay very thick on the ground I started, tho I was barefooted, hungry, and almost naked. On the road I met a man who gave me a little bread, for which I was thankful. After 12 or 14 hours I reacht Marash, and finding where the good Mrs. Lee lived, I askt if she could take me in. After a few days she did, and oh, what a heaven! here was fire, food, clothes, and such kind words as I had never heard before. Now I have learned that my condition was like that of Joseph when he was taken out of the prison and made governor and had his home in a palace. I have learned to read and write and am in this vacation time learning to make shoes, for, as soon as I can, I wish to support myself and help others who are *now* what I once was. I do heartily thank you, dear friends, and I pray for you every day, for I have learned also to pray, and am trying to serve the Lord Jesus Christ, for it is through His love and care such friends have been given me.

**India.**—Bishop Gell, of Madras, has resigned. *The Hindu*, a native journal, says of him: "Bishop Gell received his appointment on May 16, 1861, was consecrated at Lambeth on June 29, arrived in Madras on November 25 of the same year, and was installed in his office two days later. So he has been here amidst us for a little over thirty-seven years. . . . From the day he landed here he has been the same, shedding a benign influence all round, offending none, irritating none, and taking sides with no one"—in various church and social controversies—"and yet witnessing to the beauty of his faith more effectively than all the militant missionaries about. Orthodox Hindus who have come in contact with him bear witness to his worth as eloquently as the most enthusiastic of his followers. And no Christian would look for a better reward for his religious labors in this land. Christian progress here is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. And we are sorry to bid him goodby as any Christian could be. In truth, as the new metropolitan of India said the other day in Bombay, he has held a unique position in the Indian episcopate, as much by reason of his saintly catholicity, as by his learning and devotion and length of service."—*C. M. S. Intelligencer.*

—Mr. Osborne, in sending his report for the Vakkam district for 1898, writes: "The unpreparedness of the native workers to accept and practise even the elementary Christian principles of service is painful in the extreme. Again and again the disappointments I have met with in our Christian works have been almost heartbreaking. But the last four years of toiling and teaching have not been in vain; hopeless, useless workers have been replaced by better ones, more diligent and unselfish. Lately I have been led to concern myself more about the *quality* of the work and workers than about the quantity, and I am already beginning to realize the gain to the character and influence of our work."

—The Church of Scotland has a mission in the feudatory state of Chamba, the rajah of which has undertaken at his own expense to build a church for the mission. The corner-stone was laid by the rajah himself, accompanied by his prime minister and other leading officials. With prayers and Christian songs and reading of the Scriptures the service proceeded, after which the thanks of the assembled company were given to the prince for his munificent gift. In response to the address made to him, his highness bore witness to the conspicuous loyalty and obedience of his Christian subjects, and subsequently the prime minister wrote: "His highness wishes me to say that the support which the mission has received from the rulers of the Chamba state is not great in comparison with the good which the agents of the Church of Scotland mission are doing among his people. He quite realizes the value of good education, which is helping to raise the children of the soil out of ignorance, and to open to them the doors of civilization and enlightenment."

—Scattered here and there in this vast peninsula are found not less than 40 Methodist deaconesses, doing the work of the Lord in a most effectual way, tho with little to attract attention or to win praise or fame. But the eyes of the Master are upon them night and day, while not a "cup of cold water" will be unnoticed.

—One of the representatives of the American Board in the Madura Mission has 4,000 Christians under his sole care, and they are scattered in 100 towns and villages.

—The India College (Lutheran, General Synod) has completed the twelfth year, can reckon up 40 teachers and 883 students, and last year 80 per cent. of the running expenses, not including the principal's salary, were met by the local receipts from fees and grants.

Siam.—The Siamese have shown their appreciation of the efforts of the Presbyterian missionaries by contributing 15,000 ticals ($9,000) for the purchase of a new site for the Christian High School in Bangkok. The king gave 1,600 ticals, and his example was followed by princes of the realm and nobles, who seemed glad to aid in the enterprise.

Siberia.—Just as England half a century ago abandoned the plan of penal settlements in Australia, chiefly because the non-penal settlers felt that the system was a blot on the fame of the country and a bar to its best development, so Russia has decided to abandon Siberian exile chiefly because the system is not consonant with her rapidly growing plans for making Siberia a populous and prosperous part of the empire. Immense tracts have been opened to colonization; settlers are encouraged to enter the country, and are going in by hundreds of thousands; river navigation has been improved; and, of course, above all, the railway, now being pusht through, is not only making it possible to market products, but in countless ways is opening possibilities for the future. It is eminently natural, therefore, that the czar should wish this great and growing country free from the disgrace of being a penal settlement. What method of punishment for criminals will be substituted is a difficult problem, and until it is settled, the old method will be retained, altho the number of persons transported is being reduced. An imperial commission is now in existence which has the whole matter under consideration. It is said that over

a million and a half prisoners have been taken as convicts to Siberia in the last three hundred years.—*The Outlook.*

**China.**—A missionary in Manchuria reacht a town of whose existence he had never heard, and there found 36 inquirers. At the next village, where no foreigner had ever been, he found a chapel fitted up for Christian worship, the fruit of a single convert who had migrated thither. These are samples of incidents that are ever cheering the heart of the missionary and witnessing to the fact that God is in his work.

—Professor Kruger, in the *Journal des Missions*, wittily remarks that, according to reports from Northeastern China, the fear of Germany seems likely to become for the Chinese of that region the beginning of wisdom.

—Some years ago we publisht (we forget from what magazine) a short criticism of the attention paid by missionaries in China to printing. The following statement from the *Chinese Recorder* gives a different view: "Confucianism, Buddhism, and Taoism have not been propagated so much by preaching as by books. The Chinese masses who can not read have for millenniums followed the students who can read."

—In one field in China nearly 7,000 natives have "enrolled themselves as learners," and they are entirely dependent on the native preachers for instruction.

—Dr. John Ross, of Mukden, Manchuria, writes under date of May 27th: "Last year there were 33 congregations, to which number 9 newly-elected congregations have been added this year. There are 37 elders, and 414 deacons. After all deductions there are 15,490 names on our list of church members, an addition of more than 5,000 during the past year. The list of catechumens—which is unfortunately incomplete—handed in was of 8,875 names. There were 93 schools, with 1,054 Christian scholars. The number is considerably increast already this year. The contributions for church purposes amounted to fully $7,600, gold. There are about 200 places formally set apart for public worship and daily meetings for prayer and Scripture instruction. By far the largest number of these are supported by the native Christians. Last year the Roman Catholic persecution was of very small proportions. But after the revolution in Peking the Manchus everywhere rose against our people, and there is a rapidly growing sect—the sect of reason—which bitterly hates us, and does what harm it can. Many of our candidates were compelled to withdraw from our services in the country for a time. The keenness of this opposition has also, like the Roman Catholic former persecution, disappeared. The spirit of God is still widely and visibly moving 'on the face of the waters.'"

—In the *North China Daily News*, the leading journal of China, we find a letter from the veteran missionary Rev. Dr. Griffith John, giving a detailed account of a long tour which he and his colleague, Mr. Sparham, have recently made to Hunan. This is the fourth visit to that province by Dr. John, and is by far the most interesting and successful of all. On the last preceding occasion in 1897 the party were stoned out of one of the leading cities, and in other places were treated with dangerous rudeness. Owing to the kindness of the British consul at Hankow, H. E. Chang Chih Tung, the governor general of the provinces of Hupeh and

Hunan, sent orders in advance of the party that they should be especially escorted and treated with deference. These commands made the travelers guests instead of foreign devils, and altered the whole complexion of their tour. Steam added its comforts by which many weary weeks were saved. At one important commercial center a valuable place was offered at a small part of its real worth, for the reason that being "haunted" it could not be used by any one but a missionary. The number of applicants for baptism was large, altho it was deemed wise to receive but a few at first. The welcome from the existing churchmembers was of the most ardent description, extending almost to a perpetual feast sufficient to wear out the strength of most missionaries. The temporal circumstances of the Hunan converts seems to be much above that of those in most provinces of China, and they are men of mettle and courage. The conduct and reputation of the London Mission Helper who has held the fort in this hardest of fields for many years, has won the praise of those who have no interest whatever in Christianity, and is a favorable specimen of the talent of the Chinese for delicate diplomacy in a Christian way.

—The *North China Daily News* journal in which this detailed letter appears was once either bitterly hostile to missions or quite indifferent. At the time when Rev. J. Hudson Taylor came to China for the second time it gave some account of what he hoped to do in founding the China Inland Mission, and added that his plans and his addresses showed that he was either a knave or a fool, "and we have reason to believe that he is *not* a fool." In the past twenty years the tone of this and other publications in the Far East has materially altered in regard to missionary work and all which appertains to it. These papers have no trustworthy accounts of what happens in the larger part of the empire, except their local correspondents, mainly missionaries, who are fully informed and entirely trustworthy. Large contributions to the editorial columns of the leading secular papers have been and constantly are made by missionaries. All these facts show that a great change has taken place in the attitude of the intelligent Occidental public toward missions and those who carry them on. The best way to refute the slander that missionaries are "idle and mischievous" is to make it clear to the most obtuse that they are beneficently active, and that the results of their unintermittent and judicious activities are constantly multiplying in number and increasing in importance.

**Malaysia.**—A Chinese girls' school has been establisht in Singapore by the Chinese, toward which $6,000 have been subscribed for the initial expenses, besides $200 of monthly subscriptions toward the maintenance of the school. The teachers are to be Eurasian or Chinese women. The teaching is to be of a purely secular character, and, altho the school is not to be a Christian school, it will not be hostile to Christianity, as some of the Baba Christians are on the committee.

**Korea.**—In "Korean Sketches," by J. S. Gale, the Korean "boy" is described as an ever-present shadow —as visible in cloudy weather as in sunshine—nothing is done without the sanction of the boy. He is the god of the back kitchen; he may rise with unwasht, greasy face, may mix bread with one hand and arrange his oily locks with the other, yet his master will dilate on

his excellence as a boy. Like many boys in our own land, he understands the whole before you have taught him half, and always adds a touch of his own to give the needed compieteness.

—The Presbyterian mission in this country dates from 1884, and this table tells of the present situation:

| | |
|---|---|
| Stations | 4 |
| Out-stations | 205 |
| American missionaries: Men, 17; women, 26 | 43 |
| Native force | 28 |
| Churches | 24 |
| Communicants | 2,079 |
| Added during past year | 1,153 |
| Schools | 26 |
| Pupils | 309 |
| Sunday-school scholars | 4,302 |
| Hospitals and dispensaries | 4 |
| Patients treated | 22,372 |

**Japan.**—Rev. Arthur Loyd, of the Protestant Episcopal Mission, says: "As regards the general outlook for mission schools, it must be regarded as menacing. The higher council of education has made up its mind pretty well against them; the present ministry will not accept the recommendation of the council; but, as things go in Japanese politics, the council will probably have a longer lease of life than the ministry. The storm will, I think, blow over. But under any circumstances the days when a foreigner can hope to control a Japanese school are numbered. Our Japanese brethren must more and more assume the burdens of school management."

—I was much surprised to find, not long since, in one of the leading bookstores of our town, a new life of Christ, by a non-Christian Japanese. It is the third number of a historical series, the first being a life of Buddha, and the second, of Confucius. The author is a graduate of the literary department of the Imperial University, and appears to be a fairminded man of some ability. In the introduction to this Life of Christ he announces that he is not a Christian and has no other purpose in the publication of this volume than a plain statement of historical facts. All the important events in connection with the wonderful life of our Lord are set down in a straightforward manner, often in the words of the Gospels themselves, with no embellishments and no comments. The miraculous elements are stated plainly and unequivocally, with no apology and no criticism. In fact, there is little in this book that the most orthodox Christian would object to. After giving the Biblical account of the resurrection and ascension, the author closes as follows: "These are the facts that are believed and accepted by the vast majority of the people of the West concerning Jesus Christ. I have put them down here with no desire to propagate Christianity, but simply to make them familiar to my countrymen."—R. B. Peary, in *Record of Christian Work*.

—The trustees of the Doshisha have elected as president the Hon. S. Saibara, M.P., an eminent Christian lawyer and a prominent member of the Kumi-ai (Congregational) church in Japan. Since his election and acceptance of office he has come out with a statement in print that, whatever takes place, the Doshisha must stand preeminently Christian. He concludes by declaring that it is better that the Doshisha cease to exist than that it succeed by methods that are morally questionable. Two new earnest, evangelical men were elected to the board of trustees, and the three American members were duly qualified by taking the required oath.

## AFRICA.

**West.**—The year 1898 brought some changes among the Bulu, which can not but affect the work in the future. By the efforts of the

German colonial government travel has been made easier and safer than ever before. Fairly good roads have been cut between the coast and the interior, and many streams have been bridged. The old custom of carrying weapons has been prohibited, and walking sticks have taken their places. The robbing of caravans has been checkt, almost stopt. Petty tribal troubles have been settled. Tribes are mingling as never before. Natives are beginning to travel as far as the coast. Hats, coats, and trousers are common, where two years since there were none. The missionaries can now send men for mail and provisions without fear that they will be robbed. The opening of the roads has brought in the traders, colored and European. The former can be found in every town of any size, and two white men have establisht trading posts in Ebolewo'e.

—A naphtha launch for Africa—longed for, dreamed of, has been actually ordered from the Pennsylvania Iron Works, to ply in the waters of the Gabun, particularly between Libreville and Angom. The launch will be 31 feet long, 9 feet in the beam, with a draught of 26 inches, and a six-horse power naphtha motor. It will be built, furnisht, and transported at a cost of $3,000. The launch is the gift of a generous friend of missions, whose name is not made public. It is a memorial to a precious child, and will bear her name, "Dorothy;" and a "gift of God" it will be as it carries the missionary swiftly through the miasma of tropical rivers, or brings the light of life to thousands of poor savages.

**East.**—The Rev. Donald Fraser says of the progress in Livingstonia: "The contrast between to-day and ten years ago is simply miraculous. But we shall speak only of this year and last. During the past twelve months a new desire to learn has been coming to the people. The highest number of scholars at the schools has risen from 1,677 to 4,021, and the average attendance day by day from 1,342 to 3,178. This growth is partly accounted for by the increast attendance at the old schools, and partly by the opening of twelve new schools—most of them in districts that have hitherto been untoucht. Month by month applications for teachers in new districts have been coming to the missionaries and, altho a dozen of these have been answered, no fewer than nineteen others have been deferred. The great difficulty is, of course, to find a sufficient number of teachers. Their number, together with the monitors, has been increast this year from seventy-two to one hundred, but those are too few, and their education is too slight for the efficient manning of the most elementary schools. Yet their little knowledge and their changed lives make them pioneers of decided value. The demand for books has exceeded all expectation, and so has gone beyond the power of supply. An edition of 1,000 copies of the primer was sold out within eight months of its delivery, and in the past three or four months more than five hundred copies of the Gospel of Mark have been bought. The Zulu Bible costs the monitors a quarter of their year's salary, yet not a few of them have provided themselves with copies. No new schools have been opened until the people promist to erect a building and to make some contribution toward the teachers' salaries. As a result, eighteen new reed schools have been built free of cost. No less encouraging has been the spiritual side of the work."

—Many native Christians could

teach us a splendid lesson in giving. At a communion service held last year in Ngoniland, on the shores of Lake Nyassa, in Central Africa, the free-will offerings of the people were as follows: Money, £1 8s. 0¾d.; 11 knives, 14 earthenware pots, 16 baskets, 1 mat, 67 fowls, 2 sheep, 2 goats, 105 pounds of beans, 97 pounds of flour, 233 pounds of maize, 34 pounds of potatoes, 62 pounds of pumpkins, 3½ pounds of beads. The congregation, as may be imagined, was a large one, numbering about 4,000, and on that same day no less than 284 were added to the church by baptism.

—The telegraphic line from Lake Nyassa to Lake Tanganyika is already surveyed, and the wires have been laid about half the distance. It is twenty-five years since Livingstone died, after having made known this region to the world. It is an interesting fact that the Livingstonia Mission can report that their harvest the past year, despite the ravages of locusts, has amounted to 30,000 pounds of maize and 10,000 pounds of beans, besides a ton of millet and four tons of wheat. The mission seems thus well establisht, and far on the way toward self-support. The industrial work is under the care of Mr. Moffat, the grandson of the great missionary, Robert Moffat, and nephew of Dr. Livingstone. The spiritual work keeps full pace with material progress, and more.

—The missionaries of the Swiss Society (Mission Romande) at Lorenzo Marquez state that the recent years of disaster, rinderpest, famine, and locusts, have been the occasion of a spiritual awakening among the blacks; the chapels are now full every Sunday, and are getting too small. From 1893 to 1898 the number of converts and learners has doubled, and that of missionaries has increast in the same proportion. There are now forty of the latter. At Lorenzo Marquez, a station founded only twelve years ago, there are 1,200 Christians, and in the village stations, founded twenty years ago, there are many hundreds.—*Journal des Missions Evangéliques.*

**South.**—In view of the strained relations between Great Britain and the South African Republic, the following may be of interest as showing the esteem in which missionaries are held. It is taken from *The Moravian* of August 23, a newspaper publisht at Bethlehem, Pa.:

> According to the *Brueder Botschafter*, a correspondent of the *London Truth* has come forward with the suggestion that a Moravian missionary or a Congregationalist minister, preferably the former, be askt to mediate between the Transvaal Republic and Great Britain. In support of such a move it is urged that President Krüger is too blunt and outspoken for the niceties of European diplomacy, but that he would be willing to listen to the common-sense representations of a properly accredited missionary. Whatever may be thought of the feasibility of the suggestion, the mere fact that it has been made is a sufficient indication of the high regard in which our missionaries are held in South Africa.

—Mr. Saunders, chief commissioner of Zululand, said not long ago: "On my knowledge I can say that missionaries are trying to do what no one else will do, and are altering the character of the natives. I do not know of any power that will do this, but the power of Christianity."

—One of the magistrates writes to the following effect in the recently issued Blue-Book on native affairs:

> The natives have been agitated by a church movement on professedly racial lines. The leading idea is to cast off the white man (umlungu) altogether in church matters. The doctrines taught, the form of church government, are secondary considerations. The name of the church conveys the leading and master thought of the organization. In the designation, "Ethiopian Church," is contained the very pith of the movement. She lays claim to being the native national church, into which all tribes shall come; prophesies the birth of a great nation out of herself—viz., "the Ethiopian

people"; seeks to be entirely independent of all European control in church matters; to this end has its own bishop (a Kaffir by birth), who is now the presiding elder in this country. Having freed themselves from the churches of their fathers—namely, the Wesleyan, London Missionary, Free Church, and Presbyterian, and last, though not the least, the church of their queen—ignoring all these and figuratively locking their doors, they profess their ministers have the keys to open the true native church.

—The following statistics in regard to Natal are from the native Blue Book for 1898:

| Total population. | Zulus. |
|---|---|
| Location Lands | 221,515 |
| Mission Reserve | 21,276 |
| Crown Lands | 20,715 |
| Private Lands | 270,471 |
| Total | 533,977 |

The number of mission stations are 127 and 490 out-stations and preaching places, with an average of 37,735, or rather more than $^1/_{14}$ of the population.

—The statistics of Zululand are as follows:

| | |
|---|---|
| Population | 200,330 |
| Mission Stations | 32 |
| Out-stations, etc | 35 |
| Average attendances | 2,116 |

—Amalongaland has a population of 10,750, and no missionaries. The South African General Mission are just entering the country and have secured land on which to build a station.

—The Moravian Missionary Society is putting up a building in Kaka's location, to be used as a training institute for native girls. The place is to cost something like £6,000 and is, I understand, being built from funds provided by the late J. T. Morton, provision merchant, London.

—In ecclesiastical matters, mission work has been much disturbed by the advent of the Ethiopians and other sects, who readily received waverers or seceders from other churches into their own. Mission work is, moreover, hampered and impaired by the regretable want of united and joint action between the missionaries of the various denominations laboring among these people. A better tone would prevail among the latter were this not the case, and there would be less changes in their "Christian beliefs."

—The following is an official report on the state of the Pondos:

The Pondos, as a tribe, show few, if any signs of progress toward civilization, and are as thorough barbarians as were their remote ancestors. They revel in the worst of heathen customs, and their belief in witchcraft is as lively as ever, and they shield the witch-doctors, who still drive a lucrative trade, and are the cause of many murders. In spite of the efforts of the officials many a poor wretch is smelt out and done to death, and the murderers usually escape punishment, as it is well nigh impossible to obtain any evidence against them. There are certainly some slight indications of advancement among the people who come in contact with the missionaries. They take more pains in cultivating their gardens, have improved in manners and dress, send their children to school, and many of the lads and girls go out to service; and I am pleased to see that preaching centers and small schools are increasing in the district. I am not in favor of large mission stations, which are frequently the refuge of bad characters.

## ISLANDS OF THE SEA.

**Sumatra.**—News comes that at the 4 stations of the Rhenish Mission, where the work is practically altogether among Mohammedans, there is spiritual blessing in great measure. The total of baptisms from Islam at these stations in 1897 was 69; while during the first half of 1898 already 97 were reported. In Bungabondar, Rev. Mr. Schutz has led a successful battle against Mohammedanism for the last thirty years. He has met with strong opposition and can now rejoice over a Christian church of nearly 2,000 members. Eight entire families of Mohammedans were baptized at an out-station last year, and another family who had fallen away returned to Christ. The work among the Battak people by the

Rhenish society has been marvelously blest. There are now 19 missionary stations, 22 European missionaries, and about 400 native workers, of whom about 100 are paid. The church members number 21,779. Dr. Schreiber, the secretary of the society, says, "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

**Philippines.**—At least two of our churches have actually opened work in these islands. In Manila the Presbyterians have rented a small room for services, and contemplate opening a medical dispensary. Preaching services have begun, Rev. J. B. Rogers in charge, and Filipinos attend in fair numbers. Churches at home have contributed so far expressly $10,000 for this Philippine work. The first Episcopal work was organized in Manila on Decoration Day. A church house has been establisht. It is a two-story building opposite the main barracks in Malate. There is a medical dispensary and a class in English instruction. The lower floor, which will seat 100, has been fitted as a church. Lumber is $60 a thousand, and so dry goods boxes furnisht material for altar. There are about 50 Episcopal and Church of England families in Manila, and 2 chapters of the Brotherhood of St. Andrew have been organized, one in the Fourth and the other in the Fifth Artillery. Some Christian Alliance workers are in the field, and the Salvation Army has sent from England men and women to organize an army post to work among the natives, intending to transfer them to American allegiance after peace is declared.

—Hitherto we, in America, have occupied the position of outside critics of nations dealing with the opium evil. Now, however, we must deal with it directly ourselves, for it comes to us as one of the many troublesome questions involved in the possession of the Philippines. The collector of customs at Manila states that the habit of the Spanish was to sell the monopoly of the importation of opium. The last concessionaire under Spanish rule paid $650,000 for this privilege for a period of three years. This indicates the vast enormity of this evil, even in the Philippines.—*The Missionary.*

**New Hebrides.**—For fifty years our missionaries have labored in the New Hebrides, and the first single woman missionary has just gone to that field. She will assist Dr. and Mrs. Annand in their training institution on Tangoa. She is supported partly by the women in Canada, and partly by the women in Australia. Her bright cheery picture, with a bright cheery letter, giving her "first impressions" to a girl friend, is in a recent issue of the *Australian Presbyterian*, and signed "Daisy Symonds," to which others add B. A. In stating the above we do not forget the splendid service of the daughters in some of our own mission families, Geddies, Mackenzies, Robertsons.—*Presbyterian Review.*

—Rev. John C. Paton's reports for the past year tell of 1,102 South Sea Islanders won from cannibalism to Christianity, 1 missionary alone receiving 200 adults into church membership. A translation of the New Testament into another of the island languages has been finisht by Mr. Paton, and will soon be issued.

**Australasia.**—The Australasian Wesleyan Methodist Society has fallen heir to all the missions formerly sustained by the English Wesleyan Church. Here are the latest

figures from some of the fields: For New Britain: Churches, 78; missionaries, 3; native ministers, 4; catechists and teachers, 90; school teachers, 96; local preachers, 100; class leaders, 124; native members, 1,655; on trial, 495; catechumens, 836; Sunday-school scholars, 3,366; adherents, 10,519. These are the returns from a mission begun in the last quarter of the present century.

From New Guinea, where work was not begun until 1891: Churches, 33; missionaries, 4; lay missionary, 1; missionary sisters, 4; catechists and teachers, 29; school teachers, 48; local preachers, 24; class leaders, 38; native members, 383; on trial, 242; Sunday-school scholars, 1,510; attendants on public worship, 12,200.

From Fiji: Churches, 973; missionaries, 11; native ministers, 72; catechists and teachers, 1,120; school teachers, 2,723; local preachers, 2,175; class leaders, 4,958; native members, 31,422; on trial, 8,251; catechumens, 10,107; Sunday-school scholars, 33,489; and adherents, 94,609. Let those who talk of the "failures of Protestant missions," think of these facts.

—Referring to the recent revision of the Fiji Bible, a missionary of many years' experience says: "I can imagine the joy there will be in the hearts of our native Christians when they receive the 'revised New Testament,' which will reach them early in the coming year; for the sacred Scriptures are still prized and loved by our people in every part of Fiji. They are not read merely on the Sunday, but also on the week day; in our churches at the public services; in their homes at family worship; and in all the nineteen hundred day-schools—adults' and children's—held in the thirteen hundred villages of the 'Fiji Mission district.' He adds that 'every copy of the New Testament sent out by the Bible Society in 1895—I think there were five thousand in all—is already sold, and, indeed, they have been without a copy now some months.'"

**Micronesia.**—The sale of the Caroline Islands sold by Spain to Germany is an event not only of civil, but also of religious import. In years gone by, the American Board planted missions in those islands, and made much progress there. About 1884, Spain asserted her old claim to the islands as against Germany; the matter was referred to the pope, and he decided in favor of Spain. In 1887 the Spaniards drove out the missionaries, sent Rev. Mr. Doane in chains to Manila, and handed over their churches to Roman Catholic priests. The religious work that had been done there seemed to be lost. But now comes this recent sale to the Germans, and with it, of course, will come liberty again to preach the Gospel in the islands.

—Miss Elizabeth Baldwin, on her arrival at Ruk, wrote as follows of the native church at that station, which serves also as a schoolhouse for the boys. It certainly is not an imposing structure: "The church holds about 250, and is always well filled at service. Quite a number attend the services who have not forsaken yet their heathenism, and their scanty, dirty clothing, immense ear ornaments, extending almost to the waist, and other barbarous adornments, make the contrast very striking between them and the Christian natives. The Christian men wear trousers and a shirt, often having the shirt hanging loose over the trousers, and the women wear 'mother hubbards.' We have seen women attired in a shirt, and we have heard of a couple living in some one of these islands, who, when the com-

munion season came around, said that they did not think they could come to the Lord's table, for they had been quarreling. When askt what they were quarreling about they said they had a new red shirt, and had disputed as to which should wear it to church."

**Samoa.**—"All is quiet in Samoa." The kingship is a thing of the past. The changes in the government advocated by the commissioners of the 3 powers, have not as yet been adopted by England, Germany, and the United States, but will probably be substantially accepted. It is proposed to rule the islands by an administrator, and a legislative council of three, appointed by the three powers. It is earnestly hoped that this will end the trouble, and that peace, prosperity, and Christianity will reign in these islands, where the London Missionary Society has been doing such noble and effective work.

**Guam.**—Rev. Francis M. Price, missionary of the American Board in the Caroline Islands, has planned to open missionary work in the Ladrones—or the Marianas. The half century's work of American missionaries in the Carolines ought now to bear its proper fruit in the enlargement of our missions among all these Asiatic Pacific islands. Tho the rest of the islands belong to Germany, Guam is American property, and should be the center of the best that American civilization can give. It is separated from the Caroline Islands by about six hundred miles. The population numbers under ten thousand. The people speak a corrupt Spanish dialect, different from the dialects spoken in the other ex-Spanish islands. Guam will naturally be the base of supplies for American missionary work, as it is now a station of the United States Navy, and will be visited by American ships, carrying mails and supplies at regular intervals. During the coming year Mr. Price expects to open a station there with two resident missionary families, two dwellings, and a boy's school. The total cost, including the traveling expenses of missionaries, will amount to six thousand dollars. Mr. Price has received assurance of entire protection from the German government in the islands belonging to that government, north and south of Guam. The other mission boards have conceded the work in the Carolines and Ladrones to the American Board.

## Obituary Notes.

Rev. Charles M. Lamson, D. D., died very suddenly at his summer home, St. Johnsbury, Vt., of neuralgia of the heart, on Tuesday morning, August 8th. He was the beloved pastor of the Center Church, Hartford, Ct., has been for two years president of the American Board of Commissioners for Foreign Missions, and was closely connected with all the missionary interests of the Congregational Church throughout the land.

—We learn with deep sorrow of the departure of the Rev. John Mather Allis, D.D., in Santiago, Chili, July 16th. He was born in Danville, Canada, December 15, 1839, was graduated from Princeton in 1866, and from Union Theological Seminary in 1869. He served the Sprague Street Church, of Albany, N. Y., in 1871; the First Church, of Lansing, Mich., 1872-4; the First Church, of Anaheim, Cal., 1875-6; the Larkin Street Church, of San Francisco, Cal., 1877-81, and the First Church, of Lafayette, Ind., in 1882. May 17, 1883, he was appointed a foreign missionary, and assigned to the Chili Mission, and with what ability and zeal he has labored in that important field is well known. For many years he has been president of the Chili Mission. Dr. Allis has traveled all over Chili in the itinerating work, and will be greatly missed in the needy field for which he has workt so earnestly and devotedly.

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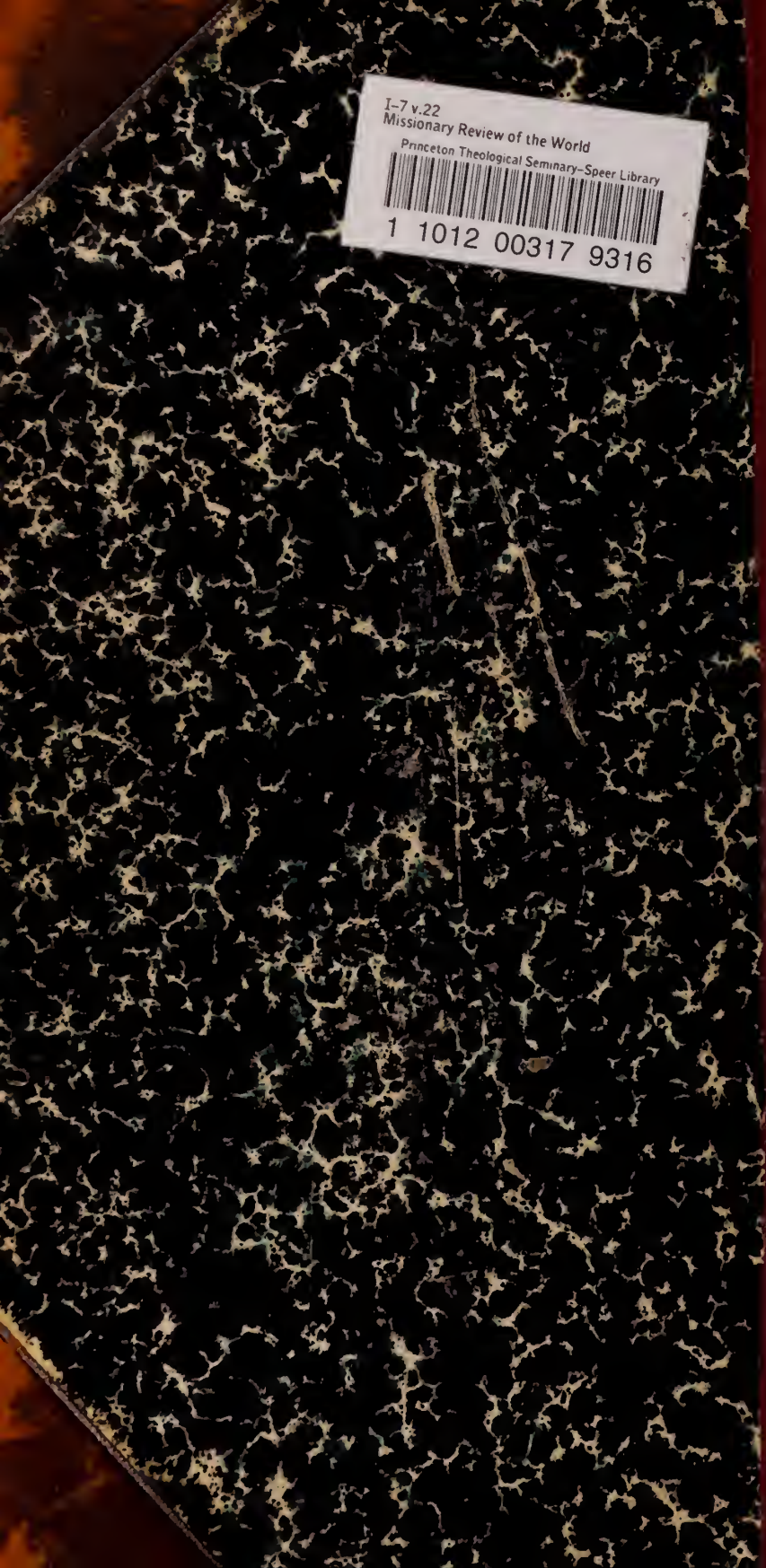
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